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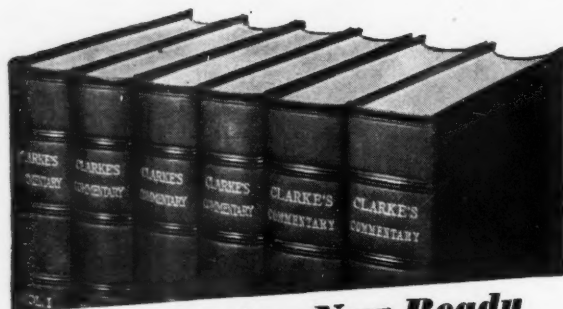
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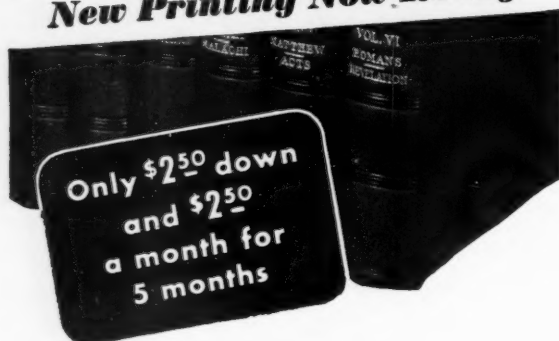
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Moody MONTHLY

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Vol. XLIV MAY, 1944 No. 9

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MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago.

Address all correspondence to Moody Monthly, 153 Institute Place, Chicago 10, Ill.

Copyright, 1944, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

May, 1944



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Editorial Notes . . . —

Riding in a train across the rugged and varied state of Arizona, there is time to meditate on the state's motto, "God enriches." And He does. He has placed minerals in the hills, abundant crops in the irrigated soil, majesty in the Grand Canyon, and peace in the glorious sunsets. It's an amazing state, with altitudes running from thirteen thousand feet down to one hundred, and with summer and winter living in its borders at the same time.

We always rejoice when a state recognizes God, and we confess to a warmth in the region of our heart as we read again the Arizona state motto, "God enriches."

However, there is a deeper and more intimate knowledge of Deity reserved for those who personally come to know God. Even as far back as the time of Abraham, God said, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1).

It is one thing to know *God has* a reward to bestow. It is another thing to hear Him say, "*I am thy reward.*" A man may give gifts to his servants, but he gives himself to his sons.

On this as on many things, the Old and New Testaments almost exhaust language in showing not only what God has done for man, but what He longs to be to man. "I am the bread . . . I am the water of life . . . I am the good shepherd."

Creation was His work. Redemption was His work. Salvation is His work. He sustains the universe. He is the God of providence, and the horn of plenty is in His hand.

Redemption tells us that God was in Christ reconciling the world unto Himself. And now we are moving into more personal realms. When it comes to the application of redemption in our salvation, it is narrowed down to Christ and the individual. "Whosoever will, may come," and "whosoever believeth in him should not perish, but have everlasting life."

From now on it is entirely personal. Christ will be to us all that we need. Yes, even in a world like this He is our victory, our peace, our "reward."

V

It is interesting and somber to see the bodies of the great and near great carried to the chapels of the churches they would have attended had they ever gone to church.

Here
and
Hereafter

Psalms 23 is packed with comfort for God's children, but we question its value at

the funeral service of a profane unbeliever. "The Lord is my shepherd" was the song of a man who had the realization of God's presence always before him. To David God wasn't a convenience, but a Companion.

According to some soldiers and other travelers, it is not at all uncommon in placing a marker over the body of a friend lost in battle to include the phrase, "Good Luck."

But life and death are not matters of luck or chance. And to merely say, "I am not afraid," doesn't settle anything. It is true, "perfect love casteth out fear," but it is never said that knowledge casteth out fear. As a plain matter of fact and experience, the more we know the less smugness we have concerning ourselves and our ability to make our own eternity. Most of the unafraid are ignorant. Meeting a holy God doesn't trouble them for they haven't yet learned they must meet Him.

With an ever growing casualty list there will be an increasing tendency to minimize death, or at least to rob it of terror. Modernism and the cults are always working in that direction, for they are always robbing God of His righteousness, the judgment of its threat, and hell of its penalty.

It is time to affirm in tones ringing and definite that every man settles here, where he is to be hereafter. And his attitude toward Christ fixes the matter. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

Why do men in their ignorance presume on God? Multitudes expect to spend eternity with Christ in heaven even though they totally ignore Him now. Some of them found this hope on His word, "I go to prepare a place for you," or other fragment.

But they completely ignore the invitation, "Come unto me . . . and I will give you rest." And they forget He said to some, "Ye will not come to me, that ye might have life." They expect to ignore Him here and enjoy Him hereafter. But it doesn't work that way.

Here is the place and time to make sure of a hereafter with Him. Believe Him now. Receive Him now, and He will receive you then.

And now there comes to mind an old-time word with which to close. "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10). These are activated by faith. Others are dulled by presumption.

What a privilege it was to read a letter from a suffering missionary. No, this missionary is not in a prison camp, but in the prisonhouse of affliction.

An Un-
conquered
Spirit

For certain reasons we are not giving names. The husband being retired and ill, his wife writes this letter. Here is seen the triumph of an unconquered spirit.

"He has not spoken for twenty months, has a nurse day and night, and is paralyzed on the right side. One looks and wonders—this is the brain God used and enlarged; this is the hand that wrote the translated Bible, and now he is helpless! But God's Word is not bound; its message is alive, and some day His faithful servant will walk into the sunrise and sing the songs of the redeemed."

"Work on, brother, for the night cometh! Use your pen and your opportunities while you have the strength, zeal, and ambition."

"The Lord is mindful of His own and we rejoice in Him!"

"I enjoyed *foreign mission* work, then the *home mission* work after my husband's retirement, and now I am living in *submission* work; day by day I have a task and He gives me strength and grace."

"Foreign mission work . . . home mission work . . . submission work!" After all, if we are working for Him, the right to appoint the field of service is His, which, like some other things, is much easier to preach than to practice.

V

Our age is contradictory and confused. There are strange blendings of good and evil. One of the weirdest items of news

Bibles
and
Bottles

we have seen is a paragraph from San Francisco, which tells of wholesale liquor dealers in that city who are forcing retailers to buy a dozen Bibles at \$16.50 before they will deliver whiskey.

Does this indicate a change of heart on the part of these liquor dealers? Not at all. What it probably indicates is that there is an OPA ceiling on whiskey prices and there is no ceiling on cheap Bibles, so they make an extra profit on these Bibles! Without conscience, as usual.

But we would warn these men they are playing with fire. If their customers begin to read the Bible they will lose them. Bibles and bottles—whiskey bottles—do not go together. The Word of God has saved and sobered many a drunkard.

The act is an affront to Bible believers even though in the minds of these deal-

MOODY MONTHLY ■ MAY ■ 1944

ers it was a clever business stroke.

Nothing is sacred to the booze brotherhood. For a long time we have known how little they valued the lives and souls of their victims. Now we see how lightly they treat the Word of God.

V

An Institute graduate, now a missionary in Brazil, writes in such interesting fashion we feel like sharing the letter.

Thanks and a Suggestion

Then, too, the letter contains a word of gratitude for those whose gifts make possible the MOODY MONTHLY for missionaries.

"As a graduate of the Moody Bible Institute, and a missionary on foreign soil, I doubly appreciate the gift subscription of the MONTHLY for these past three years. It is a 'tie that binds' and a spiritual feast as well. I guess Christian periodicals differ from secular ones in thus providing for Christian workers who could not afford to subscribe." Both the MONTHLY, and the readers who make missionary subscriptions possible, deserve thanks, and I wish to express mine.

"The work the MONTHLY is doing for servicemen through its pages and by distributing literature is heart-warming, and I pray God's richest blessing on this effort. Some missionaries have exceptional opportunities to pass on their copies in foreign lands, so they are enjoyed more than a few times. I would suggest that readers send their copies, as soon as read, to some missionary or serviceman, and thus fill in the many waiting applications, without spending more materials and money."

V

Under the caption, "Fifty Years Ago," the *Sun-Star*, Washington, D.C., Feb. 13, 1944, carried the following:

Moody and Sankey Here

"Fifty years ago, the world-famous evangelical team of Moody and Sankey was in Washington for an extended session. The *Star* of Saturday, February 10, 1894, related:

"The usual tremendous throng besieged Convention Hall last night. There were enough folks gathered at the portals at 6:30 to fill the seats on the main floor, and when the doors were opened there was a surging rush. By the time the confusion of the first rush had subsided, there had been enough arrivals to fill the gallery seats as well. By 7:00 o'clock every seat in the hall had been taken and the doors were closed promptly as soon as this fact was ascertained."

As a result, Mr. Moody, being a good psychologist and not wanting to keep his audience waiting, opened the meeting well ahead of the scheduled hour.

V

In the light of the special place the MOODY MONTHLY has found in Army and Navy reading rooms, we have tried to emphasize positive truth, and have refrained from what might be considered controversial. But there are times when to be silent is to deny Christ, and we will never consent to that.

The International Council of Religious Education

The International Council of Religious Education held a conference in Chicago in February. We were not present, but we are about to quote from a paper read at that conference. This was not written down by a reporter or from what was remembered of the speech. This is an extract from the mimeographed reports of an address. We understand most of these copies were collected again because of the discussion aroused.

The address was given by Wesner Fal-law, minister of education, Winnetka Congregational Church, Winnetka, Ill. Here are two paragraphs:

"We want youth to view Jesus as God's principal revelation of his nature. Jesus is not God, nor another god; nor yet the only revelation we have of God, the source and ground of existence. Our teaching becomes idolatry if it presents Jesus, the unique manifestation of God, as being himself a god. To my mind, one of the major faults with orthodoxy has always been the practice of confusing God with Jesus. We still have much to do in deleting from the prayers, hymns, and certain textbooks used with children, evidences of Christ-worship.

"This is not the place to attempt an exhaustive treatment of all or even several aspects of desirable theological teaching. Among the many theologies of the Bible we shall continue to exercise discriminating choice in teaching the attributes of God. We shall seek to present these attributes nearest to Jesus' conception of the Father. We shall continue to be aware of the biblical fallibility, never accepting the Bible as a piece of work of uniform value. We shall be alert to inconsistency, to primitive error, discerning myth from historic fact. But in so doing we shall teach more, not less, Bible. We shall keep in mind the Bible as living literature—to use Professor Bower's happy phrase. We shall use it to enrich the life of our pupils, young and old. We shall not permit the Bible ever again to become a fetish, for we refuse thus to desecrate its meaning and its truth."

Here is Modernism of the rankest kind. The first paragraph is the utterance of an out and out Unitarian, whatever his denominational label may be. We admit any man's right to be a Unitarian, but we object to his finding acceptance and a place of leadership in supposedly Trinitarian circles.

Does this mean that the International Council of Religious Education has decided to declare itself? For years there has been the growing suspicion that Modernism is gaining control of this organization. Perhaps it has decided to throw off the robe of orthodoxy entirely.

It is time for every pastor and every church connected with this organization to begin to ask questions hard and fast. How can any person who knows Christ have anything to do with an organization whose speaker would set as a goal, "We still have much to do in deleting from the prayers, hymns, and certain textbooks used with children, evidences of Christ-worship."

This letter, received by WMBI, is full of meaning. Let it be an exhortation to others in the area of our radio station to help make its programs

A Letter and a Lesson

known. We want it to be the family station with news and standard music, as well as spiritual features. Many listeners have been baited by news and then have been given the gospel. As you pray for the various ministries of Moody Bible Institute, be sure to include its radio ministry. And now for the letter.

"I have a small gas station here in a small town. I do not have very much business any more, but since my health is quite poor, I am able to sit here and listen to the programs over your station the entire day, not only I but others as well.

"Occasionally, a car will drive in and want to know what station I have on; generally the music attracts their attention. To the best of my ability, I always tell them about the Moody Bible Institute and ask them to tune in to WMBI for the various programs."

The moral we would point is this. Do what you can to spread the gospel. It may be a tract. It may be a quiet word of witness. It must be the witness of a consistent and winsome character.

V

"Twentieth Street Baptist Church
Huntington, W.Va.

"Dear Dr. Houghton:

"It was indeed a great pleasure to be present at the Founder's Week Conference. I have read the reports of the meetings from year to year, but one must be present to appreciate what the conference really is.

"I remember your statement that the MOODY MONTHLY now has more than 67,000 subscribers. I wonder if some sort of a plan could be worked out whereby each one of these subscribers could give a dollar a month toward a building program so that the Institute might have an auditorium large enough to accommodate the Founder's Week attendance. I offer this as a suggestion, and would be willing myself to enter into such an arrangement.

"With best wishes for God's blessing upon your work, I am

"Cordially yours in the bonds of Christ,
"JOSEPH W. HAKES, pastor"



The French translation of Hebrews 10:23 is: "He who hath made a promise can keep His promise." To do that is faith! Do not look at surroundings, do not ask for signs, or wait for further evidence, but walk right out on the divine promise—trust it absolutely, for the subduing of sin, for the answering of prayer, for the dispersion of darkness; and the triumph of faith will also be the victory over sin, the triumph of prayer, the emergence of the soul out of darkness into the conscious light of God.—A. T. Pierson.

Moody Monthly

BILL TOLLBERG, HERO

by Russell T. Hitt



Highest honors that can come to a sailor have been awarded posthumously to Maynard William Tollberg. A destroyer escort recently launched bears his name and his wife has received the Navy Cross and the Purple Heart Medal.

*Men are still coming
to Christ after the
death of this sailor
who lived faithfully*



SUPPOSING a torpedo should hit us... why, I'd be walking the streets of gold."

These prophetic words were written in one of the last letters to his wife by a Christian hero, Maynard William Tollberg, killed in action off Guadalcanal January 30, 1943.

For it was on that date that Bill Tollberg's brave prophecy came true.

There was a sudden rending crash as a Japanese torpedo struck the warship aboard which he was serving below decks.

High-pressure steam filled the fire-room. Scalded and blinded, Tollberg groped his way over the bodies of his dead comrades to the main deck.

Even in his dying pain, Bill had one selfless thought—to save the lives of his shipmates. With a final lunge, he desperately tried to close an oil valve below which scores of sailors were trapped.

"So he gallantly gave his life for his country," the official Navy citation reads. In his death, Bill Tollberg was credited with saving the lives of three hundred men and preventing the loss of his ship.

For this supreme bravery Tollberg's name now goes down in history.

At a simple launching ceremony February 12 at the Hingham, Mass., yards of the Bethlehem Steel Company, Tollberg's widow, Bessie, christened a sleek, new destroyer escort vessel the *U.S.S. Tollberg*.

Previously this naval hero had been posthumously awarded the Navy Cross, highest honor that branch of the service has to give. His wife also received his Purple Heart medal.

HEROISM AND HIGH HONORS, yes. But there's even more to the story than that. Bill Tollberg not only died for his country, he died in the service of his Lord and Master, Jesus Christ!

Back in Chicago keen Christians knew Bill Tollberg as a soul-winner. Not a blatant, lapel-jerking zealot, but a quiet, faithful young man who regularly visited the jails and hospitals on Sundays and evenings after work.

Shipmates sent Mrs. Tollberg his well-worn Bible—the Book he seemed to love more than food or drink. Verse after verse is underlined in red, and the margins are filled with notes.

When he sat down to breakfast in the morning, the Bible was by his side. He read it riding to work on the streetcar. And in the evenings at home, he spent hours pouring over its pages. Perhaps this was why he could repeat 780 verses from memory!

On Sunday mornings Bill arose at 4:00 A.M. to spend two hours in prayer before

going to preach at Cook County Jail.

Quiet and unassuming though he was, this sturdy witness was always ready to speak a word for Christ whether in a street meeting, jail, or hospital, or when he engaged people in private conversation. He'd leave his car in the garage so he could ride on the streetcar and have a better chance to engage in personal work.

BILL WAS BORN IN NORTH BRANCH, MINN., February 16, 1904. Later he moved with his father, an itinerant lay preacher, to the north woodlands of that state. There his father helped found a log cabin village, later holding meetings from house to house in a twenty-five-mile circuit.

But the young man—then unsaved—rebelled against this parental influence. At seventeen he enlisted in the peacetime Navy and served aboard a battleship for

most of the term of his four-year enlistment.

Honorably discharged from the Navy, young Tollberg entered a Chicago trade school. His family had moved to that city in the meantime.

Then in 1930 he made the great decision. Under the preaching of Paul Rader, Bill was convicted. Later he yielded his heart to Christ in the quiet of his own bedroom.

Soon afterward he met the young woman who later became his wife. But even before they were married, the pair engaged in active Christian work. In 1931 they enrolled in Moody Bible Institute Evening School and continued to attend classes intermittently for a number of years.

After their marriage in 1932, the Tollbergs became a team for Christ. For eight years they were in charge of the Sunday



The U.S.S. Tollberg afloat in Hingham Bay, Massachusetts, shortly after the sleek escort vessel was launched. Official U.S. Navy Photo.

Mrs. Bessie Tollberg lovingly reads her hero husband's well-worn Bible sent home by shipmates.

★

on deck and read his Bible. He didn't have to start the conversations. One by one the men would gather about him and Bill just answered their questions. Again and again men found Christ.

A Catholic boy, who later sent home Bill's Bible, called it his most precious possession. "Though I am not of Bill's faith, I know he's in heaven," this shipmate weepingly told Mrs. Tollberg.

"I knew your Bill very well aboard ship," Lieut. Samuel R. Burnett, the ship's doctor, wrote. "He never sought me out professionally, but we used to have many talks out on deck before he went below on watch. I have never known a man who was so clean physically, mentally, and spiritually as was your Bill. His every thought was of his good relationship with his shipmates and with God."

IN THEIR LAST MOMENTS SPENT TOGETHER, the Tollbergs faced the possibility that Bill might not return.

"How do you feel about it?" his wife asked.

He answered by pointing to a church sign which read: "God give me grace to face the facts of life even though they slay me."

They talked of future plans. Bill told Bessie: "If anything happens to me, you carry out our plans for full-time Christian work."

Faithful in this vow, Mrs. Tollberg plans to continue her studies in Moody Evening School. She has only a comparatively small amount of work to complete before graduation.

William Rose, a Christian shipmate, who became Tollberg's friend even before their ship left New York harbor, still serves aboard the vessel on which Bill met death. He recently wrote that men are still coming to Christ because of Bill's faithful testimony.

In another letter, Rose wrote: "With all sincerity I can say that Bill's life counted for God on and off the ship. Bill was an everyday Christian. With him, Christian living was a full-time job."

★ ★ ★ ★ ★

To hallow the name of God is to treat it as a reality. Hence to trust, reverence, and resemble the Father is to hallow the name, Father. To rely on Jesus as our Saviour and our strength, to overcome sin is to hallow His name, Son. To remember the indwelling, and to use the power of the Spirit, is to hallow His name, Spirit. All afflictions, all painful experiences of our sin and waywardness, all God's dealings with us in Providence, are to lead us to a deeper and more reverential knowledge of His name.

—Adolph Saphir.

Moody Monthly



evening service of Calvary Gospel Mission, and for an even longer period labored at the Racine Avenue Jail. Bill joined the Fisherman's Club at Cicero Bible Church, and both became members of Moody Memorial Church. Bill seldom missed Dr. H. A. Ironside's Sunday morning class.

WORLD WAR II FOUND THE TOLLBERGS faithfully witnessing for Christ. In fact, they were engaged in some sort of Christian service nearly every night in the days before Bill's enlistment.

From his four previous years in the Navy, he knew something of what war meant. He knew the temptations and the

dangers that beset the men in service. Maybe he could serve as a chaplain.

No, they wouldn't have him as a chaplain—not enough education. But that didn't stop Bill. He enlisted just the same, receiving his former rating as water tender. That was June 23, 1942.

"Bessie, I think the boys need me," he explained to his wife. Then it wasn't long until he was off on destroyer duty somewhere in the Pacific.

Aboard ship, Bill led the same quiet, consistent life he had lived in Chicago. There are no chaplains aboard destroyers, so Bill served in that capacity unofficially.

He didn't track sinners down. Instead he sprawled out comfortably in a chair

Holy Men and a Holy Mount*

By

Rev. Charles J. Woodbridge



Mr. Woodbridge is pastor of the First Presbyterian Church, Salisbury, N. C. Born of missionary parents in China, he himself served as a missionary in Africa.

EVANGELISM is the heart throb of the Christian enterprise, the proclamation of the changeless gospel of Christ to the ends of the earth. To this task the Church of the Son of God needs constantly and prayerfully to dedicate herself. She must "evangelize or fossilize." She must press onward with the good news of salvation, or slip backward into powerlessness and frustration.

War or no war, the glad tidings of the grace of God must be sounded forth with clarion voice to a lost and dying world.

Before the Lord Jesus ascended to be with the Father, He stamped indelibly upon the wills of His apostles the supreme duty of preaching the Word relentlessly, continuously, uninterruptedly, and fearlessly. He kindled their spiritual ardor with the fire of God; He sharpened their vision of the world's need of a Saviour; He quickened the pulse of their determination; He steeled their souls against the hour of testing; He be-

queathed to them their heritage of Spirit-driven evangelism.

The contagion of their testimony has carried through the years. Consecrated souls of the twentieth century are being caught by that contagion and swept onward to spread it among the children of men.

But before the first-century witnesses ventured forth upon their world-changing program, they had to have a message that was clear and compelling. Centuries of Greek philosophy and Roman institutionalism demanded that the new message be divinely accredited. The first-century atmosphere was surcharged with conflicting views and discordant voices. This fresh evangelism needed a firm, solid, and enduring basis.

The apostles were constantly warning of false teachers, unbelievers who would seek to undermine the Christian faith. It was necessary for Paul to remind the Ephesian elders that after his departure "grievous wolves" would enter in among them, rending the flock with the cruel fangs of their infidelity (Acts 20:29). And even the beloved disciple John felt constrained to tell his "little children" to be on the alert against deniers of the faith (I John 2:18, 19).

But if a solid basis for evangelism was needed in the first century, how much more is such a basis needed today when the tower of religious Babel has risen to spectacular heights and flaunts its confused pinnacles against the sky. Today as never before the two supreme facts of our faith are being questioned: the inspiration of the Scriptures and the person and work of the Lord Jesus. Today as never before we need a firm foundation for the superstructure of our witness.

Such a foundation the Holy Spirit has given us in the Word—an adequate, soul-satisfying foundation. This foundation is the grand and changeless reality which we might call holy men and a holy mount.

WE GET THESE PHRASES from II Peter 1:18, 21. They are God's answer to the cavillings of unbelief. The apostle Peter wanted Christians to have a deathless assurance, for the whole structure of

■ ■ ■ *Effective witness must have an adequate foundation* ■ ■ ■

our message is founded on the truths of the inspiration of the Word and the deity of the Son.

Holy Men. Read verses 20 and 21 carefully. Rest in their reality. Thank God for their finality. Respose in their security. Then brandish them as the very sword of the Spirit in the battle for the truth.

"The prophecy came not in old time by the will of man." The Bible is not a purely human document, full of myths and allegories and shrewdly devised fables, to deceive even the elect. Man is a rational creature. He can produce amazing works of literary beauty and skill. His intellectual resources are enormous. He may even be used of God in the production of the Scriptures. But man's reason is powerless in the presence of the stupendous facts of the creation and the fall, of sin and salvation.

This Book we call the Bible is not an achievement of man's will alone; rather it is God-breathed. As the Spirit of God brooded over the face of the deep when order was brought out of physical chaos, so He moved upon holy men, prepared men, separated men, chosen, taught, inspired men. And when He moved upon these men they spoke, and a golden chain of holy testimony was forged at the anvils of God.

For it was the Holy Ghost who moved holy men to produce a holy book through which man could discover the pathway of holiness to the holy city, where down through the ages the blessed chorus will be heard in honor of the Trinity, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

The Scriptures are like a beautiful cathedral, every chapter and every verse a properly fitted element of the whole, lending to the structure their strength and beauty. And, if flying buttresses are needed, we have also a word of prophecy "made more sure" (II Pet. 1:19), established by the glorious reality of fulfillment. No other book ever written can make the stupendous claims in this regard that the Bible can make. Literally hundreds of predictions of Old Testament days were fulfilled in the days of the New Testament.

In a dark and dismal place these prophetic fulfillments shine with all the luster of a bright and radiant light. Into the dark and dreary shadows of skepticism and agnosticism, the "word of prophecy" sends its brightening rays of heavenly truth, piercing the gloom and banishing the blackness. And this light will continue to shed its effulgent beams "until the day dawn, and the day star arise in your hearts."

The inspired writings of the holy men will continue to satisfy and strengthen the hearts of believers until the "phosphorus" of God arise in our hearts. That

*Message delivered at Founder's Week Conference, Chicago, February, 1944.



Officers' Cabin at Valley Forge built during the Revolution. Lambert photo

The Robin's Song

By Annie Johnson Flint

Blithe bird of the morning, that heralds the dawn,
How joyous the sound of his caroling free;
Ere the first gleam of silver has brightened the east
He sings that the night and the darkness shall flee.
And a memory sweet and a prophecy sure
Are mingled in one in that jubilant strain—
Grief and gladness long past, grief and gladness to come—
Till my heart swells in answer with joy and with pain.
"Be cheery, my dearie, day's coming, night's gone;
Far up in the treetop I welcome the dawn.
There's a nestful of love and all heaven above,
No clouds in the blue but the sun can shine through.
So I sing all the day under bright skies or gray;
There's naught to be sad for and much to be glad for;
Be cheery, my dearie, keep singing alway."

Dear singer of sunset, I hear him at eve,
When still is the blackbird and silent the thrush;
For a bliss bubbles over within his full heart
Not even the coming of twilight can hush.
He sings in the sunshine and sings in the rain
With a faith in the future no storm cloud can dim;
"In all things give thanks"—he obeys the command,
For shadow and sun seem alike unto him.
"Be cheery, my dearie, look up and be glad;
Though the weather be dreary, oh, never be sad!
Let it rain if it will; though the wind may be chill,
Over gray skies are blue, and the sun will shine through.
So I sing just as clear when the day's dark and drear;
There's much to be glad for and naught to be sad for;
Be cheery, my dearie, keep singing alway."

is the meaning of "the day star"—phosphorus, which shines from within, with independent brightness. What is this phosphorus but a lovely picture of the One who is the eternal Light of light, who will appear in all His splendor as the bright and morning star, the Lord Jesus Christ. When He appears, all doubts and confusion will forever be dispelled. But until that blessed day, praise God for the testimony of the holy men—a sure and Spirit-sealed testimony, worthy of all confidence, the bulwark of our faith, the basis of our evangelism.

BUT THE HOLY MEN WROTE OF One who is the center and object of all evangelism. The good news of redemption relates to the person and work of the Lord of glory, Jesus Christ of Nazareth. The apostle Peter, prompted by the Holy Spirit, felt constrained to announce to all who would believe and propagate the gospel that here, too, there was a solid and unshakable basis for evangelism.

The holy men were paralleled by the holy mount. Simon Peter wanted to be perfectly sure that after his decease the people of God would be squarely established in their faith in Christ.

Again he starts off with a negative statement. Don't lose your grip, child of God! Don't be led astray by those who would question the incarnation of the Son of God. For "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (II Pet. 1:16). Let every skeptic take heed. Let every evangelist rejoice. Our faith is not a fable. Our Master is not a myth. The

birth of Immanuel is not an allegory.

On the contrary, the apostles "were eyewitnesses of his majesty." This is a powerful statement. Here is reliable evidence. Here is credible testimony. Here is divine stability. Here is trustworthy truth.

Eyewitnesses—men who saw and heard and understood before they recorded the blessed news of a majestic Saviour. Law courts value such testimony. So should we. Luke, the beloved physician, appreciated this fact. He wrote that the things "most surely believed among us" were transmitted by those "which from the beginning were eyewitnesses" (Luke 1:1, 2). John prefaced his first epistle with these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life . . . declare we unto you" (I John 1:1, 3).

The disciples saw our Lord in the flesh. More precisely, they were physically present when He was revealed in all the sublimity of His glory, in that matchless preview of splendor which He vouchsafed to Peter and James and John at the commencement of the closing period of His earthly ministry.

They witnessed His majesty when they were with Him "in the holy mount" (II Pet. 1:18). They were actually present on this Mount of Transfiguration when He received from God the Father honor and glory. They heard the voice from "the excellent glory, This is my beloved Son, in whom I am well pleased." They beheld with the eyes of the flesh the face of Christ shining as the sun, and His raiment white and glistening. On Mount

Hermon's rugged slopes they caught a vision of the ultimate finality and transcendent, cosmic meaning of the mission of the Lord to a benighted world. In all His purity and holiness, the Saviour stood revealed to mortal eyes. His very presence transformed the hillsides into a holy mount, and transformed the eyewitnesses into flaming evangelists of the faith.

Nevertheless could they doubt that this Jesus was God incarnate. They had henceforth a reason for their hope. They had seen and heard. They could not but testify.

UPON THE SOLID ROCK of the twin facts of holy men and a holy mount the Church of Jesus Christ has arisen. The inspiration of the Word of God and the deity and saving grace of the Son of God have never changed. For nearly two thousand years the superstructure of a heavenly message has been erected upon this solid foundation.

And today the call sounds forth for more and more consecrated believers who will count their lives as nothing that they might take the gospel to the ends of the earth.

We have a sure testimony; let us spread it. We have a reliable Book; let us master its contents and share them. We have a glorious message; let us proclaim it. We have an adorable Saviour; let us make Him known. We have our gifts and talents, our energies and capacities, our time and money, our faith and vision; let us lay these in glad consecration upon the altar of a clear-sighted, eager evangelism—"until the day dawn, and the day star arise" in our hearts.

An Unusual Mother

By Rev. J. Edward Hakes*

WILLIAM ROSS WALLACE gave expression to a significant truth when he paid his immortal tribute to motherhood in these familiar words, "The hand that rocks the cradle is the hand that rules the world." Only God Himself fully appreciates the influence of the mother in the molding of the character of her child.

In II Chronicles 22 we read this terrible indictment of Athaliah, the mother of the tyrant Ahaziah: "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab; for his mother was his counselor to do wickedly." What appalling accusation! This woman, whom one would expect to have the good interests of her own son and his people in her heart, was his chief adviser in evil, so controlling him that he became distasteful to Judah and to the Lord, until in the very prime years of life he met death by the sword. Athaliah is an example of a mother's influence for evil.

But contrast her with Jochebed, the mother of Moses. She is a type of today's mother, bringing up her children in Egypt, counteracting all of the infiltrations of ungodliness with loving care and patient instruction. Despite all of the difficulties involved, the effect of her training produced the champion of righteousness whom God could use to liberate His people. We pay small tribute to Jochebed when we say that she is an illustration of a mother's influence for good.

We may truly say, in paraphrase of the scriptural adage, "Like mother like children." There is the illustrative fable of the mother crab teaching her daughter to crawl. The daughter crab persists in crawling backward despite her mother's insistent advice, "Crawl forward." Finally in exasperation the daughter says to her mother, "Show me how." The mother in her demonstration crawls backward too. "I go just as you go," is the daughter's last word. And many a child is going just as his mother is showing the way.

Therefore it is no surprise to learn that the mother of the famous author, Sir Walter Scott, was a lover of poetry and music; that the mother of the intemperate Lord Byron was a proud and violent woman; that George Washington's mother was pious; that the mother of Nero was a murderess; and that the mother of the Wesleys was intelligent and devout. When you see an unusual

"Blessed is the child who has a Christian mother."

son, nine times out of ten you are sure to discover an unusual mother.

Thus it was with the young preacher Timothy, the theological student of Paul. He was an unusual man. And upon reading the New Testament reports concerning Eunice, his mother, you will find her to be an unusual mother. While there is not much said about her, what is recorded is worth the consideration of every woman who wishes to be the right influence in the lives of her children.

IN THE FIRST PLACE we learn from God's Word that Eunice was a *Christian mother*. "Then came he [Paul] to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, who was a Jewess, and *believed*" (Acts 16:1). Evidently she was a convert of Paul's. Under his ministry she had come to see in Christ not only the fulfillment of all her expectations as a Jewess, but the sufficient Saviour from her guilt as a sinner. She believed on the Lord Jesus Christ and was saved.

Being a Christian had its difficulties for her. Her home was in the city of Lystra, where the gospel-haters had opposed the Word and stoned Paul, until those who witnessed the shameful attack thought the apostle was dead. Certainly the new converts found bitter opposition in such a place. Then also her husband was probably not a sympathizer with her stand for Christ. We are informed in this same verse that he was a Greek. The Holy Spirit does not record that he was a Christian. And there are thousands of godly women who will testify to the many hardships of living the life in Christ when one's companion is an unbeliever. Whatever may have been the state of his tolerance, we may be sure that she did not have an easy time of it.

Blessed is the child who has a Christian mother! How we, who have been privileged by God's grace to have believing mothers, ought to thank the Lord daily for such a priceless gift. Having a Christian mother means that a child has a real home, and not merely a house. It means less chance of that dreadful experience of divorce which leaves little ones in worse condition than orphans. It means a greater opportunity to make something out of life. And, most important, it means a better environment in which to accept Christ as personal Saviour.



Day Photo—Monkmeyer

How the world needs Christian mothers! Lord Shaftesbury was correct in his famous utterance, "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months." If we had more Christian mothers, we would have less delinquency, less immorality, less ungodliness, and fewer broken hearts. Every mother owes it to her children to accept Christ as her personal Saviour that she might be the influence for good in the lives of those whom God has graciously given to her.

WE NOTE ALSO, that Eunice was a *woman of faith*. In Paul's second letter to Timothy he writes about "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). She was reputed for her sincere faith, which Timothy saw worked out in everyday affairs. That faith is seen in the very name which she gave to her son, for Timotheus means "honoring God."

If she was a woman of faith, then nat-

(Continued on page 511)

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Dr. Williams

A striking comparison which

A Good Soldier

By Rev. W. Twyman Williams, B.D., D.D.,

THE APOSTLE PAUL often compared the Christian life with warfare. Besides the injunction to "endure hardness, as a good soldier of Jesus Christ," he had given Timothy the reminder that to be a man of God is to "fight the good fight of faith." Looking back over his own Christian life and service, Paul said, "I have fought a good fight."

But the comparison is not peculiar to Paul, and it is more than a figure of speech. It is a literal fact that to be a Christian is to engage in a conflict that is no sham fighting. To be a real Christian is to be a soldier enlisted in a lifelong war, a war that has been waged almost as long as mankind has existed.

In his famous column, "Believe it or not," Ripley asked the question, "What is the longest war in history?" For answer he referred to Genesis 3:15. Ripley is correct; that verse does give the declaration of that war which is history's longest and greatest.

The Bible represents this world as a province of God's kingdom in rebellion against its King. It had been given over to man to be governed and developed under the authority and for the interests of God, the supreme Ruler. But disobedient to the divine command and disregarding the divine interests, which of course were his own, man rebelled against God at the instigation of Satan, and so Satan was able to take into his hands the authority God had committed to man. Henceforth, as the Scriptures consistently represent it, this world in a real and tragic sense has been Satan's kingdom. John describes it as lying "in the evil one"; that is, in Satan's realm and power. Our Lord calls Satan "the prince of this world."

To many Christians the gospel means little more than "the plan of salvation," the way by which individual sinners are

saved from sin and taken to heaven. But the gospel means much more than that. It is God's plan of redemption, a redemption which includes not only the salvation of individual sinners, but also the overthrow of Satan the usurper, and the recovery of this earth, the lost province of God's kingdom, by its rightful Ruler. This is to be accomplished through the very race of beings by whose disloyalty the usurper gained his power on earth and the human dominion under God was lost. So the Son of God became Son of Man as well, and He, with the hosts of His redeemed, is to win back this earth from the power of Satan, regain the dominion over the earth originally bestowed upon man, and thus at last all its kingdoms are to be His kingdom.

In its deepest significance, history both sacred and secular is the record of this agelong war. And now, as many Christians believe, the great conflict is fast approaching a tremendous and decisive crisis. We believe this for two reasons.

First, because we see in the Church so widespread and utter a departure from the faith as to indicate strongly that this is the apostasy of which the Scriptures speak as presaging the appearance and victory of the Lord Jesus Christ and the establishment of His world-wide kingdom. Referring to that time of our Lord's triumph, Paul writes, "It will not be, except the falling away come first" (II Thess. 2:3, R.V.).

Second, we believe the crisis is fast approaching and may be very near, because we see in the world, and not so much in heathendom as in Christendom, so bitter and blasphemous a rejection of Christianity. So venomous and violent is the opposition to Christianity on the part of multitudes influenced by a materialistic philosophy of life, that little more seems to be wanting by way of setting the world stage for the appearance of that arch foe of God and last great world ruler, to whom the Scriptures, which speak of many antichrists, refer as *the Antichrist*, to be met and destroyed by the Lord Jesus Christ Himself at His coming. "It will not be, except . . . the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped . . . the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to

nought by the manifestation of his coming" (II Thess. 2:3, 4, 8).

All of us as Christians should make certain that we are not merely nominal soldiers of the Lord Jesus Christ, but the very best soldiers possible. And surely those who are not Christians ought in such a time as this to make sure that they enlist on the right and the winning side.

NEARLY TWENTY-FIVE YEARS ago, there appeared in the pages of the *MOODY MONTHLY* a true story, which is particularly timely now in illustration of the duty and the meaning of enlistment in the service of the Lord Jesus Christ.

In 1918, a young first lieutenant in the American Expeditionary Forces received his commission, but with it, orders meaning early embarkation, instead of training camp for some months more as he had expected. It was a disappointment, for the camp was near the home of the young woman he was to marry.

A friend of hers had just graduated from a training school for Christian workers, and the three of them, with another officer, were talking one day, when the conversation took a serious turn, and the girl graduate asked, "Lieutenant, are you a Christian?"

He answered frankly that he was not, and in justification mentioned his lack of early religious training because of his mother's death and his father's indifference.

His questioner heard him through, and then suggested that his experience as a soldier and hers as a Christian worker might be enough alike to bring out by comparison what it means to be a Christian. Would he like to discuss it that way? He laughed in good-natured amusement at what seemed to him so far-fetched a comparison, and said, "Yes, I'll play the game. How do we begin?"

"With this question: Have you any doubt about the existence and authority of the government—the supreme government?"

"The United States? Oh, I see. The supreme government. You mean God. No, I have no doubt at all about the existence of God."

"But the authority?"

"Of course, being God, He is the supreme authority. But that gives me a new idea. I never realized before that if I admit the existence of God, I have

Moody Monthly

ch no soldier can afford to miss

er of Jesus Christ

D.D., pastor of College Church,
Hampden-Sydney, Va.

His authority to reckon with."

"So you have never seriously faced the question as to what God's authority over you might involve?"

"No, not any further than to recognize my obligation to live a decent life."

"You've never given your personal allegiance to the kingdom of God? Never assumed any obligation of citizenship in His kingdom, any responsibility, for its interests?"

"No, I have never given my relationship to it any thought at all."

"You are aware, of course, that God's kingdom is at war, and has been almost from the beginning of human history, at war with the kingdom of Satan?"

"Well, I had never thought of it just that way, but I can't deny that there certainly is a fight on in this old world between right and wrong."

"Yes, a real war—war on such a scale that all the forces of the Church are mobilized. At any rate, the mobilization order has been issued. It is better known as the Great Commission."

"I know enough of the Bible to know what that is—the Church's marching orders, eh?"

"Yes. But now, on your own statement, you are not a member of the Church, a citizen of the kingdom of God."

"No, I should say that I am a neutral—maybe a benevolent neutral."

"That claim will not be allowed. The King says, 'He that is not with me is against me.' Your status is not that of neutral, but of an alien enemy. As such, you are risking internment."

"Say, that gives me another new idea, and not so comfortable either. That throws light on what future punishment may be—something I have questioned a lot. God's internment camp for those who refuse to take the oath of allegiance. That's not so unreasonable."

But the girl made no comment on this and kept to the main issue, asking, "Why did you enlist? I suppose you had a liking for military life, ambition to make the most of the opportunity of a great war for promotion in rank, desire for distinction and glory?"

"You suppose dead wrong! I have no liking for military life. I had not the slightest military ambition. This thing has upset all my plans and crosscut all

my inclinations. No, I enlisted because my country went to war, called for men of my age, and I wanted to do my duty."

"So then the government's authority may require a thing for which you have no natural inclination? Your disinclination is no excuse for failure to do the thing required?"

"Of course not. And you are really saying that my disinclination toward religion and the obligations of the Christian life is no exemption for me. I suppose you're right."

"Before you enlisted, when you first felt it might become your duty to enlist, I suppose you read up extensively on tactics and tried out some of the drilling until satisfied with your qualifications as a soldier?"

"I did not. But I get your point. You mean that it's my business to offer myself for enlistment as a Christian and leave the question of my qualification for service to the proper authority to decide."

But at this point there was an interruption. The older officer in the group, who had been listening intently, now broke in: "Watch your step, Lieutenant! You may call this a game, but it's no game with her. Preacher's son as I am, this is no place for me! So long—be seeing you!"

When they were seated again, the girl said, "He warned you, and I'll be fair with you. This isn't a game with me. I too have just been commissioned, and am a recruiting officer in the King's army—green still, but on duty."

The lieutenant stood at attention and saluted with a gravity that was more than semiserious.

"You have heard the call to the colors, now haven't you?" she asked.

"But you said that I am an alien enemy," he countered. "What about that?"

"I've no orders to reject you for that reason. But to make sure you might wire headquarters."

"Wire headquarters? Oh, you mean pray? No, I'm not much at praying. I used to pray, but there never seemed to be any answer, and I quit. It has been a long time since I prayed. No, I'll take your word that being an alien enemy need not keep me from enlisting. So, supposing I wanted to enlist, what are the requirements?"

"Let the wicked forsake his way; and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God,



An outdoor church service in the Pacific Northwest.
Official Signal Corps photo.

for he will abundantly pardon' (Isa. 55: 7). 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). You see, there are just those two requirements—repentance and faith. Come with them and you will be accepted. There is the Captain's own word for that, 'Him that cometh to me I will in no wise cast out' (John 6:37)."

"It would seem that almost anyone could come on those conditions. But you do not know me. If you did, would you pass me, I wonder?"

"The Captain knows you. And He says, 'Though your sins be as scarlet, they shall be as white as snow' (Isa. 1:18). 'The blood of Jesus Christ cleanseth us from all sin' (1 John 1:7)."

"Then I could pass. What next?"

"What was next after your enlistment?"

"I was sent to camp, given a manual of arms, put to work studying and practicing it."

"And you felt like a soldier as soon as you got to camp, put on your uniform, and read your manual?"

"Anything but a soldier! Lame back, sore feet, brain in a whirl, with a hundred things to learn. But I get you. You mean that to a Christian the church is what the training camp is to the soldier newly enlisted, and that the Bible is the Christian's manual of arms. You mean that inconveniences and hardships and blunders and failures should not discourage a fellow and make him want to chuck the whole business, concluding that he's no Christian and can't be. I get you."

"What's in your manual of arms?"

"All the rules and regulations, com-

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CHRISTIAN WOMEN owe all to Jesus. Jesus valued womanhood, respected personality, and elevated the individual, regardless of race, class, or sex.

Home, in the sense in which we know it, is a distinctively Christian institution based on the love of one man for one woman, symbolizing Christ's love for His Bride, the Church. Heathen languages even today have no synonym for Christ's institution which we commonly call *home*. To be sure, they have words meaning house, hut, dwelling, building, abode, cave, or tent, but no word for home in the Christian sense.

This home is a spiritual creation founded on love, fidelity, trust, understanding, mutual interests, sacrifice, and unselfish loving service, one to another. Such a home is a solace, a refuge, a place of

Christian Women

Stewardship in the Home

By Susan M. Ostrom

in the sense of a spiritual creation. And somehow it is just as necessary that a woman be found in every home, if it is to be made homelike and inviting. Her life and service and love are fused into its very essence.

THE QUALITY OF A HOME does not depend upon its location, size, wealth, comforts, or conveniences. Nor does it depend basically upon mere manners, culture, education, or grammar. For even these desirable things, without Christian ideals and living, soon become the tools of dissipation.

Living creatively for Christ in the home is the acid test for any Christian woman. It is far easier to live an exemplary life among one's friends when one is putting her best foot foremost and is conscious of public opinion.

A steward is one chosen for good judgment, interest, dependability, and faithfulness and, above all, absolute honesty. Stewardship signifies a trust, an accountability to someone. In Christian circles, we too often associate the word stewardship with mere money and giving of our substance, when Christ claims us—our inner selves—more than our dollars.

If you have given yourself wholly and completely to the Lord Jesus Christ and asked Him to accept you as a steward, you will acknowledge His first claim upon your heart, your love, ambition, time, testimony, witness, service, and surely your purse. Your life in your own home will glorify your Lord.

Your own family circle will know that Christ lives in you and through you. You will not give way to bad temper, despondency, impatience, faultfinding, sarcasm, unkindness, suspicion, selfishness, or laziness. But instead you will reveal through your daily life the fruit of the Spirit—love, joy, peace, long-suffering, and all the other Christian virtues which make one lovely and which round out an attractive personality.

Your grocer, your mail carrier, your milk man, your newsboy, and all others who serve your home, will know that you are a devout Christian woman, and that you regard your Christian stewardship as something that applies to every hour of the day and every breath you draw. You will remember that the golden rule ap-

plies to servants and to business dealings quite as much as it does to your social friends.

THE INFLUENCE OF A WOMAN in her home upon the lives of children cannot be measured. They know and absorb her example and attitudes when it comes to questions of honesty, temperance, kindness and industry. Too many women have too much leisure time for their good. They have time for criticism, gossip, faultfinding and complaining. They have time for idle games, and too much attention to things of the flesh. Then there are other women who have too little time for the real things of life. They are too busy flitting about doing this and that. They have great activity and great doing, but they lack time for being.

Both kinds of women, the too idle and the too busy, need to take time for meditation and quiet repose and prayer and communion with the Infinite. They need to take time to invite their souls. Too many of us fret about our environment, our circumstances, our lot in life, instead of setting about to find the Lord's will for our lives in the circumstances in which He permits us to live.

A Christian woman in her home, wherever it may be and whatever her circumstances, can find ample opportunity to witness to her faith in Jesus Christ if the Spirit of God dwells in her heart, and she can sing, "A wonderful Saviour is Jesus, my Lord, a wonderful Saviour is He."

Christian women owe all to Jesus. Let them acknowledge their stewardship—beginning at home.

What is the
"acid test"
of
Christian
womanhood
?



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comfort and congeniality and peace. It is a sphere in which all pretense, or explanations, or "face-saving" are unnecessary, for there one is loved and understood and believed in.

A Christian home in its completeness is, as we have said, based upon the love of one man for one woman. But many a Christian home varies from this pattern, in that it may be the mutual abode, not of a man and wife, but perhaps of only a mother and daughter, two sisters, a brother and sister, a grandmother and child, or even just two dear friends. But always, mutual love, respect, and understanding are necessary to make a home,

The Sower

By John R. Clements

We sow the seed of the kingdom fair,
And scatter wide with a lavish hand;
And whether the fruitage is here or there,
'Tis not required that we understand;
The Lord of the harvest has bidden us sow;
It is His to water and cause to grow.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11:28-30



IMAGINE SAYING to a friend in sorrow that if he will just come to you, you will ease his load, you will take it away! There are few of us who have the temerity to believe we can take away anyone's sorrows, for we feel utterly helpless in the face of the burdens that are unfolded before our eyes. We cannot take care of our own burdens, much less those of our friends.

Here, though, is a Person who spoke words that could be understood and that have lived in every tongue since they were first uttered nearly two thousand years ago. He said He could take away the heavy burdens and lighten the labor, and all that is necessary is to go to Him. He promised that the burdened soul would thus find rest.

REST! WHAT A BEAUTIFUL WORD that is! The muscles ache, the back cannot straighten, the arms refuse to perform their duties any longer, and the head hurts so that it is impossible to see. "If only I could rest," we say. At last the tired body can no longer keep going, and in despair it lies down on the bed and presently it begins to feel rested. If one has learned the art of relaxation, rest comes quickly, and if one has not delayed the time of relaxation too long, the body shortly becomes revived, and again the duties can be resumed.

Such is the state of the heart that is burdened and the soul that is troubled. Only the labor and the burdens of the heart and soul are keener and more poignant, and require more delicate handling than just stopping their work.

Those who find their lives too full of hardships sometimes take the way of bodily extinction, believing rest will come to them that way.

But Christ has promised that all that is necessary to be relieved of the effects of heavy labor—and I believe this can be physical as well as mental and spiritual—is to call on Him; ask for His help, and assume His yoke.

It is taking Christ's yoke upon us that is sometimes the cause of our shying away from Him. Just what does His yoke mean?

When a person takes a job, he assumes certain obligations—those that involve the doing of that job well and efficiently. When a person is married, he assumes the obligations of marriage; when he becomes a parent, he assumes the obligations of parenthood. So when we take Christ's yoke upon us, we assume the obligations of Christianity.

This means, first, the asking of Christ to enter and dwell in our hearts. He said the first commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy

strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). We feel a new sense of our obligation to act in a manner commensurate with our new state—that of Christ in our hearts and bearing His yoke. We set about the task of performing kind deeds and refraining from unkind ones.

AS TIME GOES ON, we find that the yoke is indeed easy and light. A rest we never dreamed of has become ours, and we are eager to tell others about the beauty of the new rest we have found. We are eager to learn more and know as much as possible of this wonderful Christ who has so changed our lives and made our hearts sing.

A man cannot handle alone a huge steel beam in the construction of a skyscraper or bridge; he needs the help of the crane and other men. A woman cannot move a heavy stove without help. Both pieces of work become as nothing when the proper assistance is brought into play. So it is with our burdens; only instead of assistance, they are lifted entirely off our shoulders, hearts, and backs, and are carried wholly and completely by Christ.

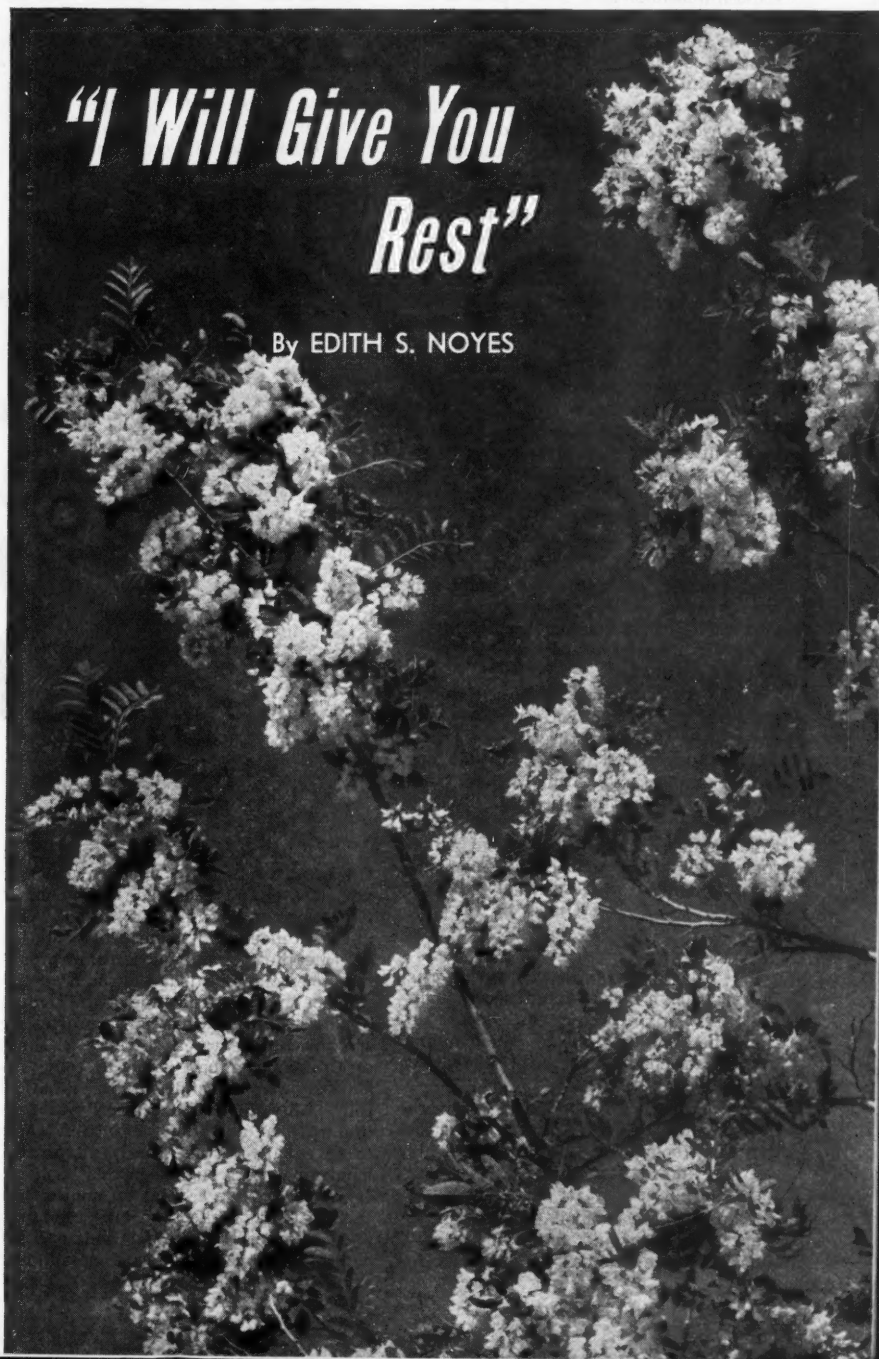
And all that we have to say is, "Christ, I have come to Thee with this burden that is so heavy. Wilt Thou take it from me? I would rather take Thy yoke upon me and sit at Thy feet to learn."

Mrs. Noyes is the daughter of missionaries to China and is an author of a book for children.

Black Locust-Muench Photo

"I Will Give You Rest"

By EDITH S. NOYES



MY BELIEF in the premillennial return of Christ has been strengthened by rereading a book entitled, *The Coming of the Lord*, by James H. Snowden, D.D., LL.D., even though this author attacks premillennialism; for his statements are ridiculous in the light of events which have occurred since 1919, when the book was written.

This professor is typical of a strain of theological thinkers who ridicule the premillennial position, implying and inferring that premillennialists are simple and naive. He leaves one with the impression that the intellectual elite in the seminaries are a little above the common run of Bible students, and are too scientific to accept the premillennial position. The book is worthy of analytical consideration inasmuch as it is so typical of the thinking of many postmillenarians. As this is not a book review, we shall be content to make only a few comments on certain passages of the book.

On page 40, the author says, "The Bible is an Oriental book and abounds in figurative language. The Hebrews thought in pictures, and painted their thoughts in all the forms and colors of the imagination. Their literature is thus in a large degree pictorial and appeals to the eye and the imagination. Many of their descriptions, as in the Old Testament visions concerning the coming Messianic kingdom and in the New Testament visions of heaven, become absurd and even repulsive when taken literally, yet are surpassingly suggestive and beautiful and sublime when taken in their proper figurative sense. To take figurative language literally, or literal language figuratively, is to be blind to its real meaning, and may subvert the very foundations of human communication.

"It now rests with the interpreter to distinguish these styles and derive the true meaning from a passage, and this throws upon him a large responsibility and also opens to him the opportunity of adjusting his interpretation to his theory or partisan purpose."

While it is true that we need common sense in interpreting Scripture, we cannot believe that Scripture can be rightfully interpreted with the latitude our author implies. We firmly believe that Paul was right when he said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

WE CANNOT BELIEVE THAT THE BIBLE is such a maze of confused thought that various interpreters can conjure up from the Bible any theory which might happen to please their own individual taste.

Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

If so much rests upon the interpreter—his knowledge and his own tastes—then Protestantism has no authority in

the Bible, for then the Bible in itself is just a bewildering jumble of facts which could mean nothing without an authoritative interpreting agency.

If to understand Scripture we must be scholars, then my own mother has no right to read the Bible, she needs an interpreter, for she knows nothing about "certain rules of scriptural interpretation." Yet, incidentally, she seems to get as much, or more, out of it than do I with my college and seminary training! The reason for this is that the Holy Spirit leads the child of God to interpret Scripture rightly.

To depend upon scholarship is to read in, the "words of man's wisdom." This dependence upon man's wisdom is the only refuge for the postmillennialist, for he cannot substantiate his position in the Word of God, "rightfully divided" according to the Spirit.

According to the "wisdom of this world," the professor's statement is correct, but somehow it doesn't work out in practice. Paul made reference to this when he said, "... to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).



Mr. Travis is pastor of the First Baptist Church, Monterey, California.

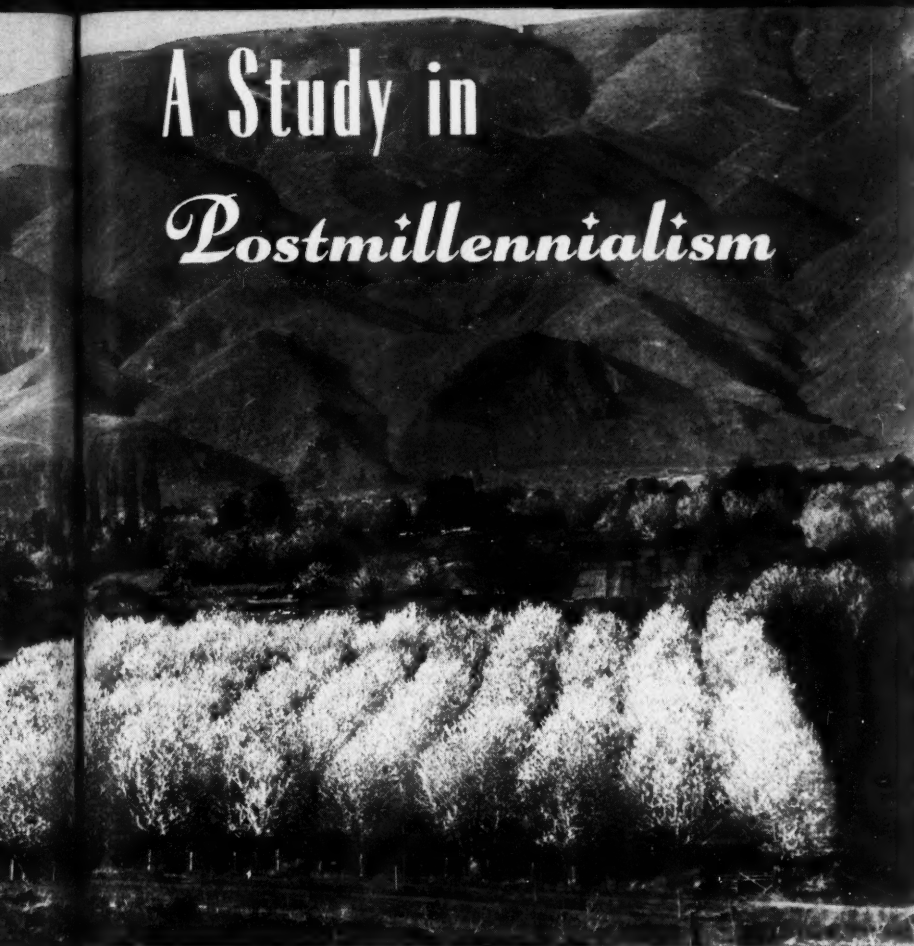
TO CONTINUE OUR ANALYSIS of the book, we turn to page 229, which is part of a chapter entitled, "Summary of Objections to Premillenarianism." "One of these tendencies [to harmful results] is its [meaning premillenarianism] proneness to engage in calculations and predictions of the signs and time of the coming of Christ. All the Christian centuries are strewn with the wrecks of these set times of Christ's coming, which in some instances were attended with fanatical folly. The nineteenth century was prolific in them, and the twentieth bids fair to be equally fertile. Nearly all premillenarian writers engage in this business. It seems to have a fatal fascination for them, so that while they may repudiate and denounce these calculations and set dates, yet they cannot keep from slipping

into this business themselves. Dr. G. Campbell Morgan in the very same paragraph and breath in which he affirms we do not know when this age will end, cannot refrain from saying in the next sentence, 'While that is so, the signs of the times seem to indicate in the most definite manner that our age now nears its close. The general unrest plainly points to the coming of Jesus.'"

In this passage Dr. Snowden makes a wrong deduction in inferring that Dr. Morgan is inconsistent. One can say, "I do not know, but it seems," without being inconsistent. We have all so expressed ourselves again and again. "I don't know that it will rain, but it seems likely." If something *seems* to be true, it merely strikes one's fancy as such; if we *know* that it is true, then we are positive that

A preacher
bears witness
that
present conditions
and
Bible prophecy
agree

A Study in Postmillennialism



Cherry blossoms in a fertile valley in Washington state. Galloway photo.

it is an established fact.

Again and again the premillennialists are accused of setting dates, of trying to set forth in detail the exact dates of eschatology, yet sensible premillennialists know that only the crackpot or the fanatic will try to do such a thing. It is a far cry from setting dates to simply saying that the stage is being set for the advent of Christ.

LET US MAKE ANOTHER COMMENT regarding this paragraph. Dr. Snowden says he objects to premillennialists because they predict and prophesy; even Dr. Morgan prognosticates. Well, the amusing thing here is that the good doctor also predicts, and how he misses! Not only does he fall into the same error that he criticizes unfairly, but he makes himself ridiculous by prophesying that which will never come true, in the light of the Word of God.

This is what he says in the last chapter, entitled, "Is the World Growing Better?" "The true way of judging the world is to compare its present with its past condition and note in which direction it is moving. Is it going backward or forward, is it getting better or worse? Are the shadows deepening into starless night, or are they fleeing before the rising sun? . . .

"There are certain great moral ideas

that are now wrought into the structure of our civilization that were not there twenty or ten centuries ago. One of these is the right of human liberty. . . . The world has found out the natural worth of man; and the right of every man to himself is now woven into the very texture of its civilization.

"All men are created equal" was the form in which our Declaration of Independence thundered it through the modern world. This truth now underlies governments, literature, civilization. To deny it is to lapse into barbarism. The old theory of epicycles is as little likely to be revived in our astronomical observatories, as the old idea that men are not of one race and common brotherhood is likely to come back into our civilization.

"Conscience is coming to its splendid coronation. Politics is being subjected to higher ethical standards, and is growing cleaner and more honorable. Public opinion appears to be growing purer and more powerful. . . . The liquor traffic is on its last legs and will presently be an outlaw in our modern world.

"Broader and more hopeful still, there is developing a world consciousness and a world conscience. The world, once broken into dissevered and warring fragments, is now growing into unity . . . all nations now are neighbors. It is impossible that antagonistic ideas and ideals

should permanently dominate and divide the Occident and Orient.

"All this is the coming of Jesus into the world and the development of His kingdom. The kingdom of God is His rule in human hearts and wills, and it is His will that men should realize their brotherhood and love every man his neighbor as himself.

"But many premillennialists do not see this and they deny it. They even scoff at this ethical and social progress as only a superficial taming of 'the Christianized beast.' They are blind to the coming of Christ in this present world."

We would not weary the reader with too much of this material, but it is typical of the thinking of the postmillennialist, and is the theory upon which he builds his case. Since we believe that in the light of present-day events all of this has long since been discarded and thrown into the wastebasket, we feel it makes a pretty good case for the premillennialists.

LET US NOTE SOME MORE REFERENCES from the chapter in which Professor Snowden seeks to show that the world is getting better. He now shows us the conceit of scholarship so prevalent in the past few years.

"Next, the Bible and the whole subject of religion is being better understood. So vast and complex a book as the Bible is not to be mastered in a generation or a century, and modern scholarship has greatly illuminated it and deduced its true teaching and spirit. . . . The emphasis is now put on the social gospel, and the kingdom of God overshadows all our divisive creeds and denominational churches as the Alps overshadow their ravines and valleys. The Church at last is quitting the business of saving itself and is beginning to save the world. It is unifying its forces at home that it may set out on its grand world march."

He then cites figures to show how the Church has grown. If he can utilize these increases to prove postmillennialism, then I think premillennialists can utilize the drop in missionary giving and the increased divisiveness in the churches in the past decade to prove their case. Church membership has also decreased in the last decade.

The World War isn't the only thing that proves that the world isn't ready to go into the Millennium. All around us we see evidences of a state of decay. Worldliness in the church, corruption in denominations, all of these things reflect the dominance of Satan. I challenge any one to produce an authority in the field of political science and economics, not colored by theological thinking, who will say that he looks at the world of tomorrow with any degree of optimism. Pessimism is coloring all the thinkers in this field as never before.

"For the last time, we believe, a despotic military empire is lifting its horrid head over the world. Alexander, Caesar, Charlemagne, Napoleon—the Kaiser is the last of this line." Remember this writer is the one who criticizes Dr. G. Campbell Morgan and other premillennial-

(Continued on page 529)

GOD PERMITS EVIL. Nothing that is not in the permissive will of God can take place in the affairs of men.

When we say that God permits evil, we do not charge Him with causing it. He is not responsible for evil. He simply withholds the obstacles and impediments which would prevent the evil.

Pilate illustrates this truth. He was seeking to compel Christ to speak. Pilate wanted to know whether Christ was indeed the Son of God, the prophesied Messiah of the Jews. And when Christ answered him nothing, Pilate blurted out, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above" (John 19:10, 11).

Here we have a statement that God is sovereign, ruling over even the evil acts of men. This is a truth that needs to be carefully considered today. Even corrupt political power is a delegated power, a permissive power given to men by God, the sovereign Ruler of the universe. It is a source of comfort to perplexed Christians today to realize that the hand of God is on the throttle of a careening and crazy world.

There are many verses of Scripture concerning the providences of God. By God's providence we mean His control over all things, so that His purpose in creation shall finally be reached. "His kingdom ruleth over all . . . who worketh all things after the counsel of his own will . . . the wrath of men shall praise thee" (Ps. 103:19; Eph. 1:11; Ps. 76:10).

WE SHALL NEVER HAVE THE RIGHT VIEW of this world's agony and woe until we realize that God permits evil. He allows evil men to plan and execute evil. But in this permission He always retains control and uses the evil for the furthering of His own plans and His own glory. We are told that "God left him [Hezekiah], to try him, that he might know all that was in his heart" (II Chron. 32:31). In the Psalms, God laments: "So I let them go after the stubbornness of their heart, that they might walk in their own counsels. Oh, that my people would hearken unto me!" (Ps. 81:12, 13, R.V.). And Hosea writes: "Ephraim is joined to idols: let him alone" (Hos. 4:17). In these and other scriptures we find the all-loving God permitting men to go on in sin and evil that they and the world might learn the necessity of obedience to God.

The Bible declares that even the supreme evil of a sinful world was determined by God. Peter and John acknowledged that "against thy holy child Jesus . . . Herod . . . and Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28). In other words, God in the councils of the Trinity determined and permitted the

*Dr. Britan is associated with The Friends of Israel Refugee Relief Committee, Inc., Philadelphia, Pa.

God in a World

By Rev. Joseph Taylor Britan, D.D.*

crucifixion of Christ. There was a "Lamb slain from the foundation of the world" (Rev. 13:8).

We can fathom the mysteries of providence and know the secrets of God only as He reveals them to us in His Word and by the direct illumination of His Spirit. But if our Bibles tell us anything, they declare that God permits evil and directs it to ends unforeseen and at utter variance with the designs and desires of the wicked. Joseph's brethren were actuated by hatred and envy when they sold him into Egypt. The time came when Joseph told them, "As for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

As we look back over the centuries we can see how God made the most heinous sin of the race to work out the salvation of all who would believe in Christ as God and Saviour. The evil and weakness of Pilate and others became the means by which Christ and His crucifixion made possible the reconciliation of the world with God. God's love and wisdom and power and glory are revealed in the sacrificial, substitutionary death of Christ, caused by permitted evil. All the peace and joy and rest of soul, all the hope for the life beyond, all the victory over sin in this present world that marks the lives of Christians today, have their origin in the death of Christ by the hands of wicked men.

THERE IS ONE OTHER FACT which we should note as we think of God in a world at war—God limits and determines the bounds of evil. "Thou hast done evil as thou couldest," is not an isolated statement of God to men. If the "mystery of lawlessness doth already work," we must never lose sight of the truth that there is One that restraineth now until He be taken out of the way.

As we look over the world we are tempted to think that there is no limitation on evil today, no restraint from God on the diabolical plans and deeds of demon-inspired men. But just here we may greatly err. The hindrances to evil are so many and so strong, the power of the Holy Spirit working through the Church of Christ is so manifest, that the despots of earth must mass millions of men in armies, use the most destructive weapons of science, and practice the most savage cruelty, to terrorize, if possible,

the armies of the Lord. This war is certainly a war of evil against good, of pagan philosophy against Christian, of Antichrist against Christ.

In saying this we do not imply that any present-day despot is the Antichrist, but the final conflict between Christ and Antichrist will be fought along the lines outlined in this present war. The principles of faith in God, freedom of worship, of speech, of the press, of the personality, and the acknowledgment of the infinite value of the human soul for which, among other things, the United Nations are fighting, are the principles for which the final war of this earth is to be fought. When we see certain nations today making godlessness, atheism, despotism, and human slavery the foundation stones on which they are attempting to build a world order and a world government, we realize that it is only a few steps to the place where "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2, 3).

Fundamentally, therefore, the present war is not a war having its cause in economic injustice or in economic needs, but in the last analysis it is a war of godless despots against the Lord and His anointed Christ, a war against Christ's Church and the institutions of Christianity.

THERE IS ANOTHER AND KINDRED TRUTH which we must consider as we think of God and His relation to the wars of the world. God uses one nation to correct and chastise another. This is clearly stated by the prophet Habakkuk. The land of Israel was about to be invaded by the Chaldean army, an army far superior to that of Israel. The prophet had cried again and again to the Lord for safety. Finally the Lord revealed to him the purpose of the permitted invasion. "O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction" (Hab. 1:12). Because of their idolatry and neglect of the living and true God they were to be carried into captivity. The dreadful and terrible Chaldeans were to be the instrument of God in correcting Israel and in abolishing their idolatry.

What matter if the correcting instrument was more wicked than the nation to be corrected. Any instrument may be

ld at War



Sorrow, suffering,
evil, war—
why does God
permít them?

Here is the answer



used of God to accomplish His purpose. The important thing is that the correcting instrument be efficient. The moral qualities of the correcting instrument is a small matter if only the discipline is effective. God can and will provide punishment to be meted out to the oppressor. Woe is pronounced upon those "that increaseth that which is not his." "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. . . . Woe to him that bulldeth a town with blood, and establisheth a city by iniquity!" (Hab. 2:8, 12). These eternal and unchangeable laws of God's judgment will yet overtake those who despoil and ravage and destroy in the world today.

There are two undebatable facts that Christians should remember in these tragic days. First, every nation that is attacked today by a ruthless despoiler is guilty in one or more ways of godlessness, idolatry, or of injustice to weak individuals or weaker nations. And each man of God in each nation attacked by pagan and demonized despots today should cry out to God until He reveals the national sin which compels the correction; until He makes it plain the oppressors are ordained for judgment and established for correction. Individual and national repentance might follow, and God might interpose His wisdom and omnipotence and save His people.

The second fact is that judgment certainly awaits the oppressors. The woes of God will fall upon all those who oppress and spoil and build a new order with blood. The wicked may flourish for a time, the laws of God may be scorned and all Christian principles may be trampled under foot by despots, but the time comes when such houses built upon the sand of materialism, atheism, and ruth-



A formation of Flying Fortresses. Galloway Photo

lessness fall before the storm of God's wrath and judgment.

ONE CANNOT READ THE HORRORS DESCRIBED in our daily papers without being driven back to the Word of God for light and comfort and guidance. When the kings and presidents and rulers of the people see no end in sight, when the future seems black and hope trembles in the balance, then it is well to turn to "the sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II Pet. 1:19).

The whole of prophecy from Genesis to Revelation describes that glorious triumph of God and of His Christ over all His and our enemies. The seed of the woman shall bruise the serpent's head (Gen. 3:15). "And I heard . . . the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelujah: for the Lord God omnipotent reigneth" (Rev. 19:6). Our Lord Himself declared that one day there shall be a supernatural intervention of supernatural forces in the affairs of the world when He "shall send forth his angels, and they shall gather out . . . all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth . . . in the kingdom of their Father" (Matt. 13:41, 42).

The victory of God over all evil is sure. All despots are doomed. Satan himself shall be cast into the pit where he can deceive the nations no more. But of that day knoweth no man. The delay of God

in confining the power of evil and evil men is indicated in the words, "The long-suffering of our Lord is salvation" (I Pet. 3:15). That is, God is waiting for every possible soul to be saved by faith and grace before world judgments begin and shut the door of hope and salvation even to despots. He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Therefore He does not now blast with fire from heaven the wicked who are setting the world on fire.

In the light of these Scripture truths and world conditions there are two responsibilities resting on all those who know God: first, to preach the gospel to the ends of the earth, that every possible soul may be saved; secondly, to rescue from the despoiler those who are burnt with the fires of persecution.

★ ★ ★ ★ ★

How God Works

By Max I. Reich, D.D.

Sometimes the veil seems very thin
That hides His radiant form from me;
Only a step, and I'm within
Where all is stainless purity!

But soon my sky is overcast,
And I feel stripped, forlorn, and poor;
And heaven seems far, far away,
And that loved face I see no more.

Yet summer's smile and winter's frown,
And day and night, work out God's plan;
Beyond the painful cross the crown,
The infant grown into a man.

Books for the Blind

By Louise Harrison McCraw*

THOU shalt not curse the deaf, nor put a stumblingblock before the blind" (Lev. 19:14).

At first glance this admonition might seem needless to the highly advanced civilization of our country. But let us observe the many institutions and organizations for the blind.

Socially-minded persons and groups have seen to it that the blind have amusement. Playing cards have been made with Braille letters and figures, so that a blind person may play a game of bridge. He can understand a talking movie, so access to the shows is made easy for him in various ways. The results of all this can be felt in the atmosphere of a blind workers' convention.

But perhaps the blind are more influenced by what they read than by anything else. And what do they read? For the most part, what they can get in Braille. In public and school libraries, one will find a variety of titles on every subject, except that of evangelical Christianity. In most cases, these can be counted on one hand. On examining "talking book" records, one finds some of the late novels, some of the classics, the Bible—but no evangelical books! Obviously, there have been few requests and little concern about the provision of them. Sects and isms have circulated their teachings in Braille far and wide, so it is easy enough for blind readers to imbibe these doctrines.

TO OFFSET SOME OF THIS, small groups of Christians are publishing several evangelical periodicals in Braille, and the Braille Circulating Library of Richmond, Va. (2620 E. Grace St.), is offering the free loan of their books to anyone anywhere. This work was founded by the late James H. McConkey for the purpose of meeting in some measure the great spiritual need of the blind. There is no cost to the reader, not even postage, as the work is supported entirely by voluntary offerings. These books go out as a "helping hand" to any blind reader who desires to be led to Him who is the source of all help.

Christian people can help by sending in the names of blind friends who wish to borrow. They can make contact with schools for the blind in their own cities, and ask the students to give their names for membership in the Richmond library. They can request the Talking Book Department of the Library of Congress to use certain evangelical books on records. Most of all, Christian people can pray that God's plan for the Braille Circulating Library may be unfolded and carried out for His glory.

*Miss McCraw is secretary of the Braille Circulating Library, at 2620 East Grace St., Richmond, Va.

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

OBSOLETE WORDS

III

Study (II Tim. 2:15). The word today refers to mental effort put forth in an attempt to add to one's store of knowledge, and one's ability to use that knowledge in an effective way. When we use the word "study," we think of school, the classroom, the teacher, and books. The Greek word is σπουδάζω (*spoudazō*). The following are some examples of its usage in the early centuries, which should determine its translation today: "I wish to know that you are *hurrying* on the making of it"; "Make haste therefore and put our little slave Artemidorus under pledge"; "In accordance with the king's *desire*"; "That he may do his best until it is effected"; "Take care that Onnophris buys me what Irene's mother told him" (*Vocabulary of the Greek New Testament, Moulton and Milligan*). The words in italics are the translations giving the usage of this word. The ideas of making haste, being eager, and giving diligence, with the added idea of effort put forth, are in the usage of the word. Thayer's lexicon gives, "to hasten, to exert oneself, give diligence." Paul exemplified all this in his Christian life and service. The word "drive" characterizes both. That is one reason why he was what he was. The Greek word is also found in the following places, variously translated: Galatians 2:10; Ephesians 4:3; I Thessalonians 2:17; II Timothy 4:9, 21; Titus 3:12; Hebrews 4:11; II Peter 1:10, 15; 3:14.

Conversation (Phil. 1:27, 3:20; Heb. 13:5, 7). The word today means "talk." The word in Philippians 1:27 is πολιτεύω (*politeuō*) and in 3:20 πολιτεία (*politeuma*), the verb and the noun; the meaning in the former having to do with the obligations of a citizen to the commonwealth in which he resides, and the latter speaking of that commonwealth itself. The former word speaks of that manner of life or behavior of a citizen which should conform to the laws of the country, and be representative of the character of the state. Philippi was a Roman colony, its inhabitants, Roman citizens. Paul uses this as an illustration of the fact that the saints are a colony of heaven on earth; citizens of heaven with the obligation of conducting themselves as citizens of heaven should. *Conversation* in Hebrews 13:5 is from τρόπος (*tropos*), which means "manner of life," and in 13:7, from ἀναστροφή (*anastrophē*), which means literally "to turn hither and thither," and from this meaning it came to signify one's manner of life or behavior. *Politeuō* is only translated "conversation" in Philippians, *tropos* only in Hebrews 13:5, and *anastrophē* is translated "conversation" in Galatians 1:13; Ephesians 4:22; I Timothy 4:12; James 3:13; I Peter 1:15; 18; 2:12; 3:1, 2, 16; II Peter 2:7; 3:11. The verb *anastrephō* is so translated in II Corinthians 1:12; Ephesians 2:3.

A NEW BOOK by Dr. Wilbur M. Smith



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By Mrs. E. W. Bliss
In the postmaster's care?
No, not my son,
For when the day is done,
And stars light up
There, one by one,
I close my eyes, and though
I know not where
This boy of mine may be,
I know he is in care
Of Thee.

HE WAS AT GUADALCANAL

I HAVE recently returned from Guadalcanal, and want to say that I truly appreciated the books and tracts sent me there. The men read them eagerly, and no doubt they had excellent effect on many hearts and minds. *If fox holes on Guadalcanal could be examined today, I believe there would be many evidences of this literature.* I used to give out Gospels and tracts to men going to the front. Eternity alone will tell how many accepted the Lord because of the faithfulness of God's people.

I am now assigned to another unit,

BIBLE READING CALENDAR

By following this chart, appearing each month in this column, you will read the Bible through in a year. A pocket copy of this outline for the year will be sent free to any serviceman requesting it. Just address this magazine.

MAY	MORNING	EVENING
1	I Kings 1,2	Luke 22:54-71
2	" 3-5	" 23:1-26
3	" 6,7	" 23:27-38
4	" 8,9	" 23:39-56
5	" 10,11	" 24:1-35
6	" 12,13	" 24:36-53
7	" 14,15	John 1:1-28
8	" 16-18	" 1:29-51
9	" 19,20	" 2
10	" 21,22	" 3:1-21
11	II Kings 1-3	" 3:22-36
12	" 4,5	" 4:1-30
13	" 6-8	" 4:31-54
14	" 9-11	" 5:1-24
15	" 12-14	" 5:25-47
16	" 15-17	" 6:1-21
17	" 18,19	" 6:22-44
18	" 20-22	" 6:45-71
19	" 23-25	" 7:1-31
20	I Chronicles 1,2	" 7:32-53
21	" 3-5	" 8:1-20
22	" 6,7	" 8:21-36
23	" 8-10	" 8:37-59
24	" 11-13	" 9:1-23
25	" 14-16	" 9:24-41
26	" 17-19	" 10:1-21
27	" 20-22	" 10:22-42
28	" 23-25	" 11:1-17
29	" 26,27	" 11:18-46
30	" 28,29	" 11:47-57
31	II Chronicles 1-3	" 12:1-19

and will soon be going overseas again. The literature on the table in the chapel, and that which is given out by many chaplains, is atrocious. Please mail me another box such as I received in Guadalcanal. To men going overseas and those in the combat area, the only questions that grip them are those which deal with sin, sorrow, death and salvation. Some booklets and tracts would never "ring the bell" with men about to die. By the preaching of the Word, God enriched my ministry there. I held services with the Army, Navy, and Marines, and more than a thousand professed Christ during my six months on that embattled isle. I trust you will pray that God will continue to bless the Word.

Chaplain W.

GRACE BEFORE MEALS

We are indebted to a pastor friend who has uncovered for us certain information concerning soldiers saying grace at meals. Perhaps the reading of this letter from Chaplain (Lt. Col.) John Williamson will encourage this custom in other organizations. It is a great and proper thing to acknowledge God as the bestower of all gifts.

"It is true that in Company K of the 800th Signal Training Regiment, grace is said before each meal, but it is also true that the 206th Arkansas Regiment, which has been in the Army of the United States for over three years, follows the same custom. I was chaplain of this regiment for more than nine years, and when it became a part of the Army of the United States in January, 1941, I had the extreme satisfaction of inaugurating this custom. Every company mess and the officers' mess had grace said before meals.

"Last November, I met my successor, who became chaplain of the regiment when I was transferred to this station, and he told me that this is still being done. As far as I know, this is the only regiment in the United States where grace is said before meals at every mess."

LETTERS

This one is from an ensign in the Navy:

"Thank you very much for your letter and for the Colportage books which you sent.

"While we are in port, our Bible class is temporarily suspended, as there are church parties each Sunday, and our Bible class seems to be unnecessary to the higher authorities. However, when we put out to sea again, we shall resume

our meetings. There are only two other born-again Christians aboard ship, but there are two others in the class who are seeking the Lord. And there are about twenty fellows who attend regularly, but seem to evidence no desire to become Christians. A few of the officers also have been attending. So the Lord is giving us wonderful opportunities to testify of His saving grace.

"I have been wonderfully blessed by meeting some fine Christian ministers and missionaries where I am temporarily. It is wonderful to have Christian fellowship again. The Lord is exceeding good.

"I shall distribute the books as the Lord leads me. I didn't discover the value of your Colportage Library until I joined the service. I took five of your books along when I first left home. I cannot tell you how much they helped me, especially the book by Andrew Murray, *Absolute Surrender*. I still remember with a thrill the joy and victory over sin that I experienced through reading it.

"I am looking forward to the day when we shall be able to return home again. My home is in Chicago, and so I hope to become at least a part-time member of your student body at Moody. And what I wouldn't give to be able to tune in on WMBI right now!—C.J.B."

The 60th Service group also says thank you:

"The splendid variety of books which you shipped to us arrived this morning. They were all in good condition, and I assure you they are exactly the type of literature we need.

"On behalf of the officers and enlisted men of the 60th Service group, I thank you most sincerely. I wish you could fully realize what they mean to the men. The service these books and tracts will render in building morale can only be realized by the soldiers themselves, while they are reading them. You are rendering a very valuable service in helping our men to stay fit to meet the terrible problems and conditions with which they will, at some time or another, find themselves confronted.—T.L.J."

A Marine Writes:

Moody Bible Institute has representatives all over the world. I have even met some on the battlefield. God bless you and your wonderful work.



Somewhere in the Southwest Pacific

HOLDING services at his regular post twice a week, and the rest of the week visiting isolated companies, Chaplain Arthur F. Glasser ministers to the spiritual needs of his "parish."

Describing one of his night meetings, he says: "On the edge of a smelly jungle swamp, surrounded by a forest of trees—none with leaves, all broken from shell fire—we gathered. It was raining, and although it poured at times, yet we sang our hymns, read the Scripture, prayed, and I preached for more than thirty minutes . . . and none felt that the service should be terminated."

In a recent letter, Chaplain Glasser writes: "Our new grass church with its many benches, just finished, was crowded out. In the afternoon I had prayed for a 'new thing,' and the Lord overwhelmingly answered, for they literally flocked to hear the Word. I preached on 'Can a Man Be Sure of Salvation?' and how I hammered away on the gift of God!" His letters reveal that many of the men are accepting Christ as Saviour. "My heart thrills," he continues, "to think of the privilege of being a witness to the Lord Jesus Christ. Nothing else compares with it, even though discouragements are many and often there is loneliness."

Chaplain Delbert Jorgenson, of the Buna campaign, with Chaplain Arthur F. Glasser.

Chaplain Glasser conducts the singing as a marine plays the portable organ.

With the help of the men, the chaplain builds an outdoor chapel. Note the "pews," built of split logs with rough side up. Putting the finishing touches to the pulpit platform.

A service in the completed chapel.



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Los Angeles, 41, Calif.



By Rev. Charles T. Cook

Editor of *The Christian*, London, England

★

A LORD MAYOR OF LONDON WHO OWED EVERYTHING TO D. L. MOODY

RECENTLY I was present at a service in St. Paul's Cathedral, London,



Sir Kynaston Studd

attended by the Lord Mayor of the city and many other distinguished people. They had gathered to honor the memory of Sir Kynaston Studd, a man of whom *The Times* newspaper stated that his entire outlook

on life was altered by D. L. Moody.

J. E. Kynaston Studd was the eldest of three brothers whose names, sixty years ago, were household words for their prowess in our great national game of cricket. One of the brothers was George B. Studd, who became pastor of Peniel Hall, Los Angeles. The other was Charles T. Studd, whose lonely grave in Central Africa is the symbol of his pioneering missionary zeal.

Moody comes into the story first, with their father, Edward Studd. He had made a fortune as a tea planter in India, and returned to England to enjoy it. His interests centered very largely in sport, and not least, in the successes of his race horses. When Moody and Sankey first came to Britain, Mr. Studd derived much amusement from the newspaper accounts of their meetings. One day, after reading a particularly bitter attack on Moody, he exclaimed, "Well, anyhow, when this man comes to London, I'm going to hear him. There must be some good about the man, or he would never be abused so much by the papers." Not long after, Mr. Studd found himself in the famous Drury Lane Theater, London, sitting right in front of Moody, who was holding a mission there. He never once took his eyes off the preacher, and exclaimed, "I will come and hear this man again. He has just told me everything I have ever done." He kept his word, and was soundly converted.

Studd's life of worldly pleasure was straightway exchanged for ardent personal soul-winning. He was specially concerned about his three boys. He took them to hear Moody, and never rested until all three had professed decision for Christ.

A few years later, the three brothers were winning a name for themselves as cricketers at Cambridge University. Actually, J. E. Kynaston Studd up to that time was the only one of the trio who had remained an outstanding witness for Christ, and he was chairman of the students' committee which invited Moody and Sankey to conduct a mission at the university. In the opinion of many, Mr. Moody never conducted a more fruitful campaign. It resulted in C. T. Studd and G. B. Studd yielding their lives unreservedly to Christ, as well as many others who became well known Christian leaders. It resulted also in the "Cambridge Seven" (one of whom was C. T. Studd) going out to China under the China Inland Mission.

There were at least two further results of special interest to American friends. C. T. Studd felt led of God to give away a fortune of about \$150,000, left him by his father. He sent \$25,000 to Mr. Moody, with a suggestion that it might be used to begin mission work in the neighborhood of his father's estate in India. Mr. Moody found the idea impracticable, and replied that he would do the next best thing with the money—he intended to open a Bible training institute in Chicago, and would use it for that purpose.

The other outcome was that Mr. Moody invited J. E. Kynaston Studd to tour American universities, and to tell the story of the Cambridge Seven. He gladly responded, and students on your side caught the flame of missionary enthusiasm. Two of their number began the Student Volunteer Movement.

Returning to Britain, J. E. Kynaston Studd devoted his life to young men, becoming associated with the founder of the Regent Street Polytechnic, the late Mr. Quintin Hogg, father of a recent Lord Chancellor of England. Altogether, Sir Kynaston Studd gave nearly sixty years of his life to the Polytechnic, and influenced thousands of young men for Christ. Other honors came to him, including the highest that could be coveted by any Londoner, namely, to be elected Lord Mayor of its city.

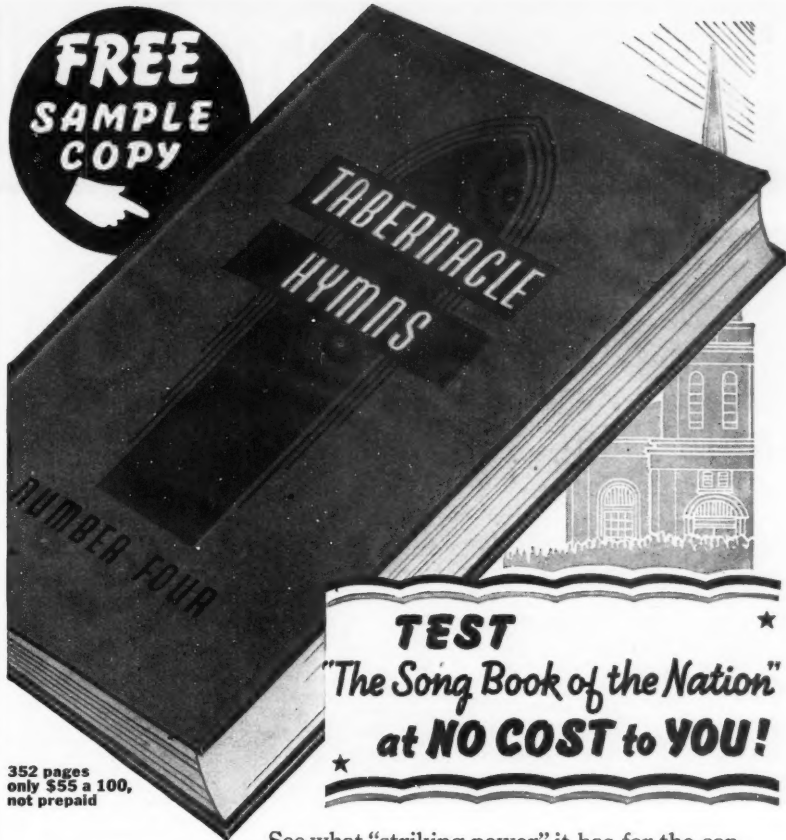
Now he has passed to his rest full of years, esteemed and loved by all who knew him. On the day following his home call, one of our greatest cricketers said of him, "If ever there was a saint on earth it was he"; and a clergyman cricketer who preached the memorial sermon said that Sir Kynaston Studd was the kind of man that every son would wish his father to be.

One of his sons is Commander Ronald G. Studd, D.S.O., one of our best known Christian laymen, who was treasurer of the Moody Centenary Campaign in Britain, seven years ago, and to whose enthusiasm its success was so largely due.



"Thou shalt keep them secretly . . . from the strife of tongues" (Ps. 31:20). God knew the danger of His child exposed to the strife of tongues, and in His infinite love and wisdom provided this place of hiding, where the bleeding heart can be healed, the wounded feelings calmed, and the overwrought nerves steadied.—W. Mallis.

May, 1944



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APPROACHING CHINA'S CAPITAL

The city of Chungking is built on a rocky tongue between two rivers. Here pictured is the mighty Yangtze, which in flood season frequently floods or demolishes those houses built on stilts.

The city itself cannot be seen from the river—only the ancient wall and an approach to one of the massive gates.

Government offices, and many residents, are so securely housed in rock hewn caves that the Japs have stopped wasting gas and bombs in futile raids. Photo by Acme

KOREA TODAY

THE inhuman treatment suffered by Koreans at the hands of the Japanese military, falling with especial violence upon the Christians, is again brought to our attention by a bulletin issued by the Korean Affairs Institute.

For years, under barbaric Japanese rule, the Koreans' lot has been one of brutal oppression and torture. This oppression took the form of a series of Japanese edicts designed to strip Koreans of all civil rights, of the freedom of speech and religion, and finally of the means to gain a livelihood.

With each of these decrees the bitter hatred of Koreans for their oppressors has increased. But now fanning the flame of their resentment is the recent announcement by the Japanese Governor-General that, beginning February 1, 1944, all Korean men from eighteen to forty-five will be subject to conscription into the Imperial Japanese Army.

Determined now to escape conscription, through which they would be forced to fight against the forces of the United Nations, upon whom they are relying for the means of eventual liberation, a steady flow of patriotic Koreans is moving secretly toward the Soviet and Manchurian borders. Arriving there, they slip across the border in the darkness to

join the growing bands of Korean guerrillas fighting against the Japanese in those areas. In China, too, those Koreans living in Japanese-occupied territory are finding means to make their way into Free China and there to assist the Allied cause.

But those who must, for one reason or another, remain behind are not submitting peacefully to the Japanese. More and more strikes and incidents of sabotage are breaking out to cripple production in mines, factories, and mills.

For the past four years, the powerful Spiritual Mobilization League, headed by the Japanese Governor-General and other Jap-imposed leaders in Korea, has been compelling the Koreans to "understand" Japan's Holy War.

This league, another Japanese invention in its struggle to Japanize Korea, makes an amazing story in itself. Every Korean must be a member of the league, and every phase of his life, from the time he must arise each day to the time he shall go to bed at night, is governed by its rules.

The first requirement for each Korean is that he arise at 6:30 a.m., march to the nearest Shinto shrine and bow respectfully, regardless of what religious beliefs he may hold. As always, the Koreans have found a means of com-

batting this hated Japanese decree. Without the means or strength to oppose it openly, they have organized "weeping societies." They weep aloud on the way to the shrine and return with heads bowed in sorrow. When they are stopped and questioned by the infuriated Japanese, they explain that their tears are due to some ailment, an aching arm or back.

The league presses all Koreans into labor for Japan's war effort. The age or sex of the worker is not taken into consideration. Everyone, even the crippled and the blind, must do his share. Malnutrition and disease have become the common lot in thousands of Korean homes because of these heartless regulations. The punishment for those who attempt to disobey the strict regulations of the league is inhumanly severe. Yet even here Koreans have found ways to circumvent the Japanese.

NATIVE AFRICAN MISSIONARIES

Two missionaries went on a vacation last year and came back to their station with a vision that God used to stir the Adi church and bring reinforcements to the work in Pygmyland. When Mr. and Mrs. Peter Brashler visited the James Bells more than four hundred miles away at Oicha, they met the little people of the deep forest. Their fragile huts and timid ways were a great contrast to the aggressiveness of the Kakwa tribe from which they had just come.

But the young couple were saddened by the fact that, in spite of several years of tireless effort on the part of faithful missionaries there, the Pygmies were still largely strangers to God and His grace. Upon their return to Adi, they could not help sharing the burden of their hearts with the Kakwa Christians there. We will let the Brashlers tell what happened after that:

"The Lord spoke definitely to the Adi saints and kindled the fire of divine love in their hearts for the Pygmies. To have heard the native pastor pray for them was to have been brought face to face with the Lord. The people pled that the Lord of harvest would separate some from their own number for service in this needy harvest field.

"As weeks slipped by, the interest did not abate. Instead it increased to such proportions that we tried to restrain it. We feared that it might be only a worked-up wave of emotion rather than a God-sent passion for lost souls.

"Then the Lord sent Mr. and Mrs. Bell to Adi. We took their visit as a token of His approval of what was happening in our midst. In an evening service they presented the Pygmy work, showing us the Lord's great love and concern for these lowly creatures. There was no ap-

Moody Monthly

peal for volunteers, nor had there been before, but soon we received a note from two of the outstanding evangelist-teachers. The Lord had called them to leave their prosperous out-schools to take up the difficult task among the Pygmies, and they were willing to do so.

"We advised Yonatan and Isaya to say nothing of this call for the time being, but to pray over it with their wives. If at the end of ten days they were sure it was of the Lord, we promised to call them before the native church council for approval.

"At the end of that period the two men returned with their wives. They were convinced that the Lord was calling them. They affirmed before the council that if the Lord had been willing to leave the glories of heaven to save the Kakwa tribe, some of the Kakwa should be willing to go to another tribe with the good news. They were reminded of the difficulties they might have to encounter there, including possible food shortages. One of the men replied with a question: 'Did the Lord inquire whether there would be corn and good food here before He came to this world?'

"The final outcome of the meeting was the council's unanimous approval of this forward step. Heathen relatives did all in their power to dissuade the men, but all to no avail. The farewell gathering in the Adi church is one to be long remembered. To think that this church, born less than two decades ago, was now sending forth missionaries to faraway Pygmyland and undertaking their financial support was more than we could bear without shedding a few tears."

The two families have now settled near Olcha. A strange language, different food, primitive accommodations, and close forest in place of their own open country are some of the new conditions to which they are adjusting themselves for the gospel's sake. The Lord is blessing their labors for Him.

Mr. Bell writes that the evangelists "have added a different atmosphere around the places where they are located, and it is almost like putting a white couple in the midst of these people." Each has gathered a nucleus around him, and the numbers are increasing daily.—*Indian Africa*.

WITH THE URUGUAY RUSSIANS

John Kovalchuk, who until the opening of the war in Europe was a missionary to the Russians, has recently followed the emigrants in their trek to South America. Quoting from his recent letter appearing in the *European Harvest Field*:

"The Lord allowed me to again visit that little neighboring republic, Uruguay. For two weeks we held revival and edifying services every night in the Russian colony of Flores. Every day, from morning until evening, we made visits from home to home. Not a single home was omitted. Every home, even those of the unbelievers, received us very kindly with real Russian hospitality. Such a sweet remembrance is left of those visits!

"A family gathers around the table, and the first thing they do, according to

May, 1944

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WMEX	Boston, Mass.	1500	8:00 P.M.	WIBC	Indianapolis, Ind.	1070	3:00 P.M.
WPEN	Philadelphia, Pa.	950	8:00 P.M.	KWKH	Shreveport, La.	1130	4:30 P.M.
WFNC	Fayetteville, N.C.	1450	7:30 P.M.	KUTA	Salt Lake City, Utah	570	5:00 P.M.
WGTM	Wilson, N.C.	1340	7:30 P.M.	Short Wave and Foreign—E.W.T.			
WGTC	Greenville, N.C.	1490	7:30 P.M.	HCJB	Quito, Ecuador, S. A.	12445	10:30 P.M.
WGBR	Goldboro, N.C.	1400	7:30 P.M.	HOA	Panama City, Panama	2340	8:30 P.M.
WRAL	Raleigh, N.C.	1240	7:30 P.M.	HP5G	Panama City, Panama	11780	8:30 P.M.
WFBG	Altoona, Pa.	1340	9:00 P.M.	HOA	Panama City, Panama	1440	8:30 P.M.
WLAV	Grand Rapids, Mich.	1340	9:00 P.M.	Local Time			
WDEV	Waterbury, Vt.	550	4:30 P.M.	KTOH	Lihue, Hawaii	1490	9:00 P.M.
WWSR	St. Albans, Vt.	1420	5:30 P.M.	Sunday			
WFCI	Pawtucket, R.I.	1420	11:15 P.M.	KFQD	Anchorage, Alaska	790	10:15 P.M.

Address all correspondence to JACK WYRTZEN, Director, Box 511, New York 9, N. Y.



Mother and child at Allahabad, India. Rice, their principal food, is now 5 times what it formerly cost.

HEALING and SALVATION

This is what is brought to those with leprosy. Through the latest findings of medicine and science, plus the prayerful administration of earnest missionaries, this crippling disease is arrested and children not yet infected are kept free.

The mother shown here loves her baby as much as any mother in America. She would gladly give her life for him, but, all of her pleadings to have him cared for in the mission are of no avail unless we have the needed facilities.

Your Cooperation in Christ's Name Will Bring Comfort to "The Least of These" Whom Jesus Loves

Many of Christ's followers in gratefulness for what He has done are interested to carry out His command "Cleanse the Lepers". There is a real joy in helping men, women and children broken by leprosy, who need the medical care and the good news of a Risen Christ.

This war has brought added burdens and responsibilities to us.

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times lasts long. Even the hearts of un-
believers are opening up, and sweet show-
ers of blessings are sent by God while we
pray together. Some, with tears in their
eyes, ask me to pray for them; while oth-
ers surrender their hearts to the Lord.

"The believers, encouraged and re-
freshed, express their hearty thanks for
calling on them. At some homes the
nearby neighbors come to join in, and we
have real services together. At some
homes I met those who were converted
in Poland a long time ago under my min-
istry. An old lady from White Russia
told me she remembers very well when
we once had a meeting in her large house
and how it was packed with people, eager
to hear the Word of God. Though that
was some fourteen years ago, she said
she remembered well even the subject I
spoke on.

"Our services every night were very up-
lifting. The hall was filled every time
and the people listened with deep inter-
est. You know how easy it is to deliver
a message when people are thirsty for the
living water. The power of the Holy
Spirit was working in those meetings.
Many stood up asking prayer, while oth-
ers yielded their hearts to the Lord. Be-
lievers prayed fervently, asking fresh
power from God in their lives.

"At the end of these meetings in Flores,
it was decided to visit another new Rus-
sian colony about a hundred miles away.
On Sunday morning, about five o'clock,
thirty of us left in a large truck. The
morning was very cold and windy, and
the truck was open. Some of us had to
suffer very much from the cold, but in
spite of all this, we were very happy.
There was no hall at this colony for
meetings. Most of the people here have
only recently arrived and have no houses
as yet, but only temporary huts, so we
decided to hold our services in the open
air. Both services, morning and after-
noon, were attended by large crowds, and
the Lord blessed very richly."

STRONGER MEAT

from Reveille



An Unusual Mother

(Continued from page 493)

urally she must have been a woman of prayer. Like many other mothers, she often realized her own inadequacy in the training of her son. But like few mothers, she knew the power of prayer. Perhaps she shared the experience of Monica, who saw her beloved Augustine wander far away from God despite her fervent pleadings, but who tarried at the throne of grace until his uneasy soul had found its rest in Christ.

How the Church needs faithful, praying mothers. Our young people desperately need mothers who will spend time at the mercy seat in earnest intercession for them in this world which has declared itself to be the enemy of God and righteousness. Our children need the old-fashioned family altar where they will hear their mothers pouring out their hearts for them. Like Timothy, who was "nourished up in the words of faith" by his faithful mother, they will find it impossible to escape the effect of such training.

FINALLY, EUNICE WAS a woman of the Word. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

She was a woman who was acquainted with the Book. She may not have known much about recent novels or the latest articles in current periodicals. She may have been considered an ignoramus in the literary circles of Lystra. But she was familiar with the Book of books. And, better than that, she made her son familiar with the Scriptures. She did not buy him the newest comic book and leave him without God's Word. She was not the kind who shirked her own responsibility and left it up to the Bible school teacher to carry the burden of spiritual instruction. Her method could not have been hit or miss. She was not like many of our modern mothers who say to their children, "You go to Sunday school," while they stay at home. No, she had a motherly passion that her son know the Book!

The result? Knowing the Scriptures made him "wise unto salvation." Here is the reason, Christian mother, why your son and daughter are so hard to reach for Christ. They do not know the Scriptures which are able to make them wise unto salvation, because you have failed to ascertain that they have scriptural instruction. They are wise to the ways of the world, because they have been instructed from its books. They are wise to the arts and sciences, because you were careful to see that they received a good secular education. But since the opportunity for lifelong instruction in the eternally important truths of God's Word was neglected, the pastor, the evangelist, and even you find it difficult to win them to the Saviour. Eunice did not miss that opportunity.

In this Christian woman of faith and of the Word we have an example of an unusual mother. And, by God's grace, every mother may be to her children what Eunice was to her son Timothy.

May, 1944



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A MOTHER SPEAKS

Father in heaven, make me wise,
So that my gaze may never meet
A question in my children's eyes.
God keep me always kind and sweet,

And patient, too, before their need;
Let each vexation know its place,
Let gentleness be all my creed,
Let laughter live upon my face!

A mother's day is very long,
There are so many things to do!
But never let me lose my song
Before the hardest day is through.
—From *All Through the Day*, by
Margaret E. Sangster.

D. L. MOODY'S TRIBUTE TO HIS MOTHER

IF I can control myself I would like to say a few words. [He was speaking at her funeral.] It is a great

honor to be the son of such a mother. I have traveled a good deal, but I never saw one who had such tact. She so bound her children to her that it was a great calamity to have to leave home.

"The first year after my father died she wept herself to sleep every night. Yet she was always bright and cheerful in the presence of her children. Her sorrows drove her to Him . . . I would wake up and hear her praying, sometimes weeping.

"That dear face! No sweeter on earth! When I got within fifty miles of home I always grew restless and walked up and down the car.

"I was so glad I got back in time to be recognized. I said, 'Mother, do you know me?' She said, 'I guess I do.' I like that Yankee word 'guess.'

"Here is her Bible. Everything came from it! Widow Moody's light burned on that hill fifty-four years.

"God bless you, Mother; we love you still. Goodbye for a little while, Mother!"
—From the Washburne Collection in *Bush Aglow*, by Richard Ellsworth Day.

HEAR MY MOTHER'S PRAYERS!

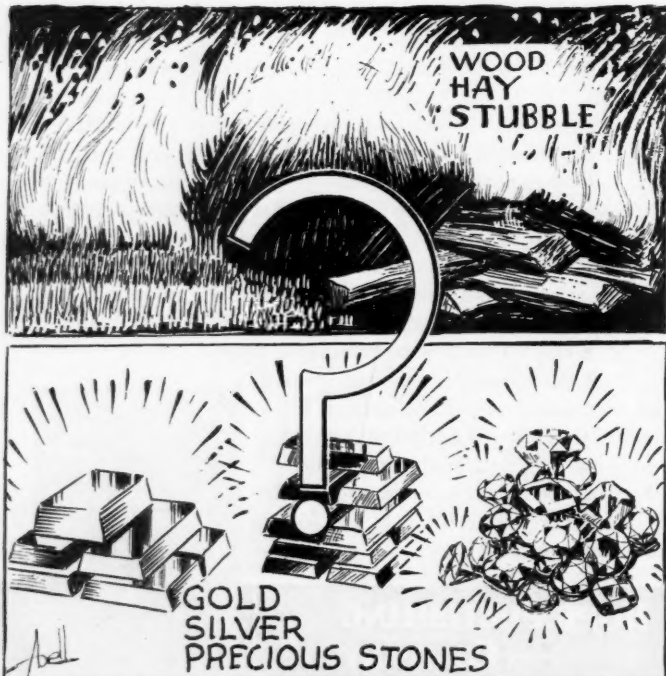
A remarkable address was given recent-

ly in London by Prince Oscar Bernadotte, brother of the King of Sweden. Prince Bernadotte is a devout and earnest Christian, and never loses an opportunity to witness to the things which cannot be shaken. He related the following:

"During the World War there were two soldiers, one from each of the two opposing forces, who lay side by side. Two enemies—two wounded men. One said to the other, after a while, 'Can you pray?' 'No,' the other replied, 'I am not used to doing it.' 'No, I am not either, but can't you?' 'No, I can't.' Then, after some time the other heard him say, clasping his hands together as he did so, 'Hear my mother's prayers.'

"What a blessing, not only in a moment like that, but during all one's life, to have a mother who prays for one. And I believe that that short prayer rose up to the throne of grace, and that the mother's prayers to which it pointed were indeed heard. The remarkable thing is that young men and women never forget the power and influence of a mother's or a father's prayers. In times of acute need they seem to cling to those supplications as something which no power on earth can destroy."—Heart to Heart Talk.

CHRISTIAN—WHY SUFFER LOSS?



★

Every man's work shall be revealed (1 Cor. 3:12-15)

512

TRIBUTES TO A LADY—MRS. HERBERT HOOVER

With the death of Lou Henry Hoover, the wife of former President Hoover, this country has lost a lady.

Mrs. Hoover, all through the years, was lovely—lovely in looks, lovely in character, lovely in manners.

I met her many years ago in California, when her husband had not yet reached the highest office of the land. She was simple then, refined, gracious, charming, and modest. She was no less charming and modest when she was the President's wife, no less charming and modest to the day she passed away.

Mrs. Hoover hated personal publicity; she never tried to be in the limelight; she never took advantage of her prerogatives. To her, being a President's wife was not a bombastic privilege, but an earnest duty.—Erich Brandels, in *Peoria Star*.

She kept her scholarly interests all her life . . . Had she so chosen, she might have displayed much ability in practical affairs, but after her husband entered public life she seemed to feel that it was her job to take care of his establishment. The Girl Scouts, which as president she managed efficiently, was after that time her sole outside activity. Under all her sweetness she had character in the absolute. Tolerant of human frailties, she did

Moody Monthly

not tolerate them in herself. She was almost too kind. The people whom she helped over hard places with money, sympathy, and counsel must have run into thousands. Never, even in the darkest days of that depression which hung over the White House like a cloud, did she give any sign of waning courage. That, and the quality of a lovely, simple-minded, enthusiastic western girl, who looked a new acquaintance in the eye and sought out what was likeable in him, she kept to the end.

She died the youngest woman of her years I have ever known.—Will Irwin, in *The Girl Scout Leader*.

NEW TRACT SOCIETY PRESIDENT

Announcement has been made by Dr. Hugh R. Monro, president of the American Tract Society, of the retirement, on March 1, of Rev. Wm. H. Matthews, D.D., as general secretary of the society after twenty-two years of service.

Dr. Matthews will be succeeded by Rev. T. Christie Innes, M.A., M.R.A.S., of Toronto, who has just tendered his resignation as pastor of Knox Presbyterian Church in that city.

Son of missionary parents, Mr. Innes spent his early life in Nyasaland, Africa. He was educated at Aberdeen, Cambridge, and Edinburgh Universities, with later courses at Geneva and Bonn. Following ordination to the ministry, he served pastorates in London and Edinburgh when he was called to the historical Knox Church in Toronto, where he has ministered for the past six years.

Mr. Innes is chaplain of the Toronto Scottish Regiment, Airmen's Christian Association, Fellow Royal Anthropological Institute, member Royal Asiatic Society, Victoria Institute, and Canadian Astronomical Society. He has taken prominent part in many religious and education movements, and is the author of a number of books on spiritual themes.—*Bulletin*.

CHAPLAINS ARE BRAVE

Writing for the *Chicago Sun*, H. R. Knickerbocker from Italy, tells of the heroism of our chaplains who "rescue our boys from the Hell of Despair." It may surprise many Americans "to learn that their Army Chaplain Corps has won more distinctions in proportion to its numbers than any combat unit, including the air forces." All divisions can show a comparable record, but the 34th is a shining example. It is made up largely of boys from Iowa, Nebraska, and adjacent states. The head chaplain is Lt. Col. De Loss I. Marken, of Des Moines, Iowa. He has fifteen chaplains in the 34th, and eleven have won decorations. Two have been killed, four wounded, and two captured. "For gallantry in action one has received the Distinguished Service Cross; four have been given Silver Stars; two the Legion of Merit, and four have Purple Hearts. Can any unit rival this record? The captured ones refused to leave their wounded alone on the battlefield at a time of retreat, and were captured."—*Herald of Holiness*.

May, 1944



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PRESS COMMENT

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CAN A SOLDIER BE A CHRISTIAN?

How can a man in the armed forces break the commandment, "Thou shalt not kill," and still be a Christian? Is this commandment set aside during war?

If you have given study to this question you know that the actual rendering of this commandment is, "Thou shalt do no murder," and that it is illegal killing that is condemned. A man can do his duty in the armed forces just as he can do it as a sheriff or policeman, or a prosecuting attorney or a judge.

The whole question of the place of human government is involved in your question, and the only consistent theory that works out with denial of the state's power over the lives of its people and their enemies is anarchy. There can be no middle ground: either human government is not of God or else it must have the right and power to preserve itself at any cost to the property and lives of men.

Read Romans 13, and other such scriptures, and then tell me this: Is the state of God or not? If it is of God, then get out and do your duty to conserve it by paying your taxes, buying victory bonds, and by serving on the jury, in the sheriff's posse, in the armed forces, or anywhere else. And remember the words of that Christian general who addressed his soldiers on the eve of the battle and said, "Go out to the battle and do your duty. If you survive, you will live to fight another day. If you are wounded, you will be sent home. If you die, there is a resurrection." If you decide the state is not of God, then see how completely you can withdraw from the protection of the state and live in blissful isolation until you die, and when you die, the world will not much miss you. For remember, "there is no middle ground," and you have no right to share in the benefits of government and not do your part to preserve government.—*Herald of Holiness.*

SHOULD BUSINESS MEN USE THE CHURCH?

Roger Babson advocates the use of church edifices by those compelled to make important decisions. A quiet retreat, such as the atmosphere of a church building affords, is more conducive to purposeful and true thinking, says Mr. Babson, if you will leave your worries at the door and enter with a free and open mind.

Charles Edward Wilson, successor to Gerard Swope at General Electric Company, and now WPB vice-chairman, is one businessman who finds this custom efficacious, often stopping at church on his way to his office in Washington.

Another instance is found in the life of Henry W. Grady. On the evening of December 22, 1886, Grady spoke at a meeting of the New England Society in New York. After brooding long over what he should say, so important was his subject, Grady first went to the Methodist Church and reconsecrated himself, and then made his still famous speech—his plea to the North for conciliation, for understanding, and good will.—*Bulletin.*

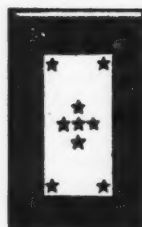
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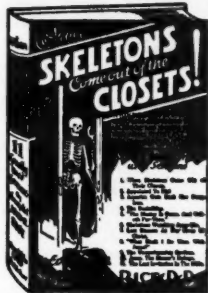
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Popular Books by Dr. John R. Rice

Author
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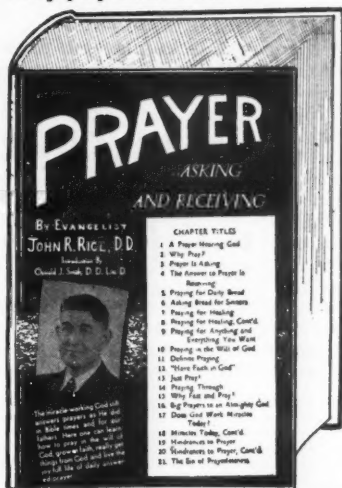
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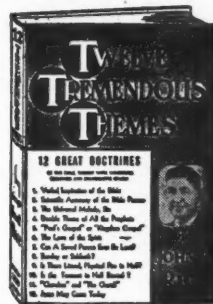
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HELL LET LOOSE

There shall be weeping and gnashing of teeth (Matt. 24:51). Last summer in A—, I saw the name Helfenstein over a saloon. A man was walking along the street, and when he saw the name, being uneducated he spelled out the strange word as follows: H-e-l—hell; f-e-n-s-t—fenced; e-i-n—in; hell fenced in. "Well, well," said he, "that's a good name for a saloon." The story is true, but the name for the saloon is not hell-fenced-in, but, rather, hell-let-loose. If the saloon was confined to its own four walls we might not object so strenuously, but it lets hell loose on our streets and in our homes.—Sunday School Times.

BELIEVING FATHER

Two children were playing on a hill-side, when they noticed that the hour was nearing sunset, and one said wonderingly, "See how far the sun has gone! A little while ago it was right over that tree, and now it is low down in the sky." "Only it isn't the sun that moves, it's the earth. You know; Father told us," answered the other. The first one shook his head. The sun did move, for he had seen it; and the earth did not move, for he had been standing on it all the time. "I know what I see," he said triumphantly. "And I believe Father," said his brother. *So mankind divides still—some accepting only what their senses reveal to them, the others believing the Word of God.—Christian Herald.*

USELESS MONEY

The following news item was reprinted in *Now*:

"Time was running out on Corregidor. Everyone knew the siege was nearly over. They had started to kill the horses; the meat was tough, but it was better than nothing.

"Out of the fortress' vaults the finance officers brought \$100,000,000 in currency—useless paper. It couldn't be taken off the island, and it could not be left for the Japs. The only thing to do was to burn it. Ten thousand dollar bills burnt well. Around the fires stood silent soldiers, watching the fortune go up in smoke. A dirty-faced private stepped forward, picked up a \$100 bill, turned it over and over in his hands. He put a cigarette in his mouth, bent and let the \$100 bill touch the flame, then lit his cigarette from the blazing currency. 'Always wanted to do that,' he said. Other soldiers followed him silently, doing the same thing. For once, money didn't matter much. Time was running out on Corregidor."

Judas, for example, found to his horror that money obtained at the cost of the betrayal of his Lord was far worse than nothing.

BLESSING AT TABLE

An honest farmer was asked to dine with a gentleman, and there asked a blessing at the table as he was accustomed to do at home. His host said jeeringly, "That is old-fashioned; it is not customary nowadays for well-educated people to pray at the table." The farmer answered that with him it was customary, but that some of his household never prayed over their food. "Ah, then," said the gentleman, "they are sensible and enlightened. Who are they?" The farmer answered, "They are my pigs."—*Christian Herald.*

GOSSIP'S SWIFT FEET

A peasant whose conscience was troubling him went to a monk for advice. The man had circulated a story about a friend, and then, to his horror, found that it was untrue.

"If you want to make peace with your conscience," said the monk, "you must fill a bag with chicken down, go to every door in the village, and leave at each one a fluffy feather." The peasant did as he had been told, and later told the monk that he done penance for his folly. "Not yet," replied the monk. "Take your bag, go the rounds again, and gather up every feather that you have dropped." "But the wind must have blown them all away," said the peasant. "Yes, my son," said the monk, "and so it is with gossip. Words are easily dropped, but no matter how hard you may try, you can never get them back again."—*Toronto Globe.*

HEARING AND DOING

That traveling dealer did well who, while listening to William Dawson, when he was speaking about dishonesty, stood up in the midst of the congregation and broke a certain yard measure with which he had been in the habit of cheating his customers. That woman did well who said she forgot what the preacher talked about, but she remembered to burn her bushel when she got home, for that, too, had been short in measure. *You may forget the words in which the truth was couched, if you will, but let it purify your life.*

It reminds me of the gracious woman who used to earn her living by washing wool. When her minister called upon her and asked her about his sermon, and she confessed she had forgotten the text, he said, "What good could it have done you?" She took him into her back place where she was carrying on her trade. She put the wool into a sieve, and then pumped on it. "There, sir," she said, "your sermon is like that water. It runs through my mind, sir, just as the water runs through the sieve; but then the water washes the wool, sir, and so the good Word washes my soul."—C. H. Spurgeon.

AN EXPERIENCE WORTH HAVING

A Yorkshireman who enjoyed the Christian religion every day, had a happy Monday, a blessed Tuesday, a joyful Wednesday, a delightful Thursday, a good Friday, a glorious Saturday, and a *heavenly Sunday!*—H. S. Dyer.

HEAVEN'S TIME SYNCHRONIZED

On an ocean liner coming from Liverpool, as we neared New York a group of us were adjusting our watches for the last time to the changes in the ship's time. One of the group, a New York physician, who had been taking a three-months' postgraduate course in London, pulled out his watch, and said, "My watch has not been changed this voyage, and you see I have New York time." When asked how that was, he replied, "All the time I was gone I never changed my watch to English time, but kept New York time so I could follow my wife and children all through the day. I could tell when they arose, about what time they breakfasted, when the children went to school, and when they returned." He was living in New York while he was in London. *So may the Christian live in heaven while diligent and faithful in the duties of this life.—Wonderful Word.*

IMPOSSIBILITY OF PLEASING EVERYONE

Oliver Goldsmith tells the story of a painter of eminence who was resolved to finish a piece which should please the whole world. When therefore he had drawn a picture, in which his utmost skill was exhausted, it was exposed in the public market place, with directions at the bottom for every spectator to mark with a brush, which lay by, every limb and feature which seemed erroneous. The spectators came, and in general applauded; but each, willing to show his talent at criticism, marked wherever he thought proper.

At evening, when the painter came, he was mortified to find the whole picture one universal blot; not a single stroke that was not stigmatized with marks of disapprobation. Not satisfied with this trial, the next day he was resolved to try them in a different manner, and exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. The people complied, and the artist returning, found his picture replete with the marks of beauty; every stroke that had been yesterday condemned, now received the character of approbation.

"Well," cries the painter, "I now find that the best way to please one-half of the world is not to mind what the other half says; since what are faults in the eyes of these, there shall be by those regarded as beauties."—Reprinted in *New S. S. Illustrator.*

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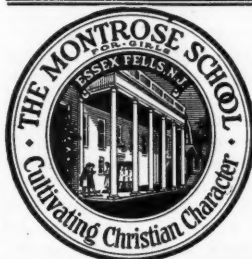
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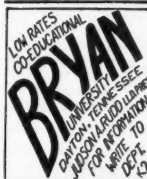
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Practical and Perplexing Questions

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CHRIST AND SIN

E.D.G., Roosevelt, Utah

Question: Was it possible for Christ to sin?

Answer: This has been a subject of discussion from the earliest times. Some of the Church Fathers argued that it was "not possible for Him to sin"; others, that it was "possible for Him not to sin." The discussion arose out of the reality of Christ's temptation. How the temptation could have reality within a person with whom it was not possible to sin is inscrutable to human understanding. There is no analogy of it in human experience, or nothing which furnishes any basis of comparison beyond our own sinful experience, which is, of course, insufficient. We know that He was holy and sinless, yet that His temptation was real. The only solution that can be offered is in His unique, His vital and organic relationship with the Father. He was God as well as man. As God He could be perfectly holy and absolutely sinless. As man He could be truly tempted. This does not necessarily mean that He could sin, although the temptation was real, as all the circumstances in connection with it indicate. They must have presented a genuine appeal, but He was able perfectly to overcome them. We simply cannot penetrate the mystery of the union of the divine and human natures within Him. We rejoice that He *did not sin*, and thus was able to be our perfect sacrifice for sin and our only Saviour.

—P&PQ—

THE VIRGIN MARY AND SIN

A.C.C., Germantown, Pa.

Question: Was the Virgin Mary sinless? If not, how was Christ born without sin?

Answer: The Virgin Mary must certainly be included among the "all have sinned, and come short of the glory of God" (Rom. 3:23). There is no indication or intimation whatsoever in the Scriptures, however blessed and exalted she was as the mother of our Lord, that she was sinless. She certainly never claimed it. If it were true, it would be most incredible that no mention whatsoever should be made of it in the Scriptures, as it is made of the only One who did so claim, even our Lord Jesus Christ. As for the sinlessness of Christ under these circumstances, it must be remembered that, however otherwise one might attempt to explain it, as a miracle and mystery, it was the special act of God, the Holy Spirit. The words of Luke should be sufficient explanation for faith to rest upon: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall

be born of thee shall be called the Son of God" (Luke 1:35). In the face of this, human reasoning and demonstration are unnecessary and inadequate to solve this blessed and sublime mystery.

—P&PQ—

PICTURES AND IMAGES

R.C., Detroit, Mich.

Question: Since the Bible (Exod. 20:4) forbids the making of graven images or likeness of anything in heaven above, how can we justify pictures of Christ and the like?

Answer: The purpose of the second commandment, when verses 4 and 5 are taken together, is the forbidding of graven images and likenesses *so as to worship them*. This does not necessarily forbid representations of any kind, or the use of the aesthetic in worship. It was very much later in Hebrew life that this command came to be understood as absolutely prohibiting such representations. The ark itself in the holiest place had the forms of the cherubim above the mercy seat, while the tabernacle was richly and profusely adorned with various figures. Solomon had figures of lions, oxen, cherubim, palm trees, and flowers on the temple walls within and without. What is prohibited is the worship of God in a material form. Jehovah was spiritual and without such form. Israel was to be different in this respect from the nations round about, which, under gross and crude forms, worshiped mere likenesses. As for pictures of Christ, while to many they are needless and may even be offensive, there is no injunction against them. We must remember that as Son of Man, Christ "was made in the likeness of men" (Phil. 2:7), and to many it is therefore a natural impulse to try to picture Him.

—P&PQ—

UNFORGIVEABLE SIN

L.B., Western Springs, Ill.

Question: What is the unforgiveable sin, or the sin unto death (Matt. 12:31, 32; I John 5:16)? May it be committed, and is it unforgiven in *any age* in view of Matthew 12:32?

Answer: An answer to the question of the sin unto death (I John 5:16) appeared in the January, 1943, issue of the *MOODY MONTHLY*. As for the unpardonable sin (Matt. 12:31, 32), it is most likely the great sin of the rejection of Jesus Christ as Saviour, or the sin of unbelief. However, the Lord Jesus was speaking in this passage to the Pharisees. To condemn Him as a glutton and winebibber, and a law-breaker in regard to their conception of the Sabbath, and to carp against Him as a blasphemer when He said, "Thy sins be forgiven thee," might have been sins of ignorance, pride,

and prejudice on their part. But to be hard of heart and callously opposed to the doing of good and showing of mercy, as they evidently were when, witnessing a man's deliverance from the power of Satan by the Holy Spirit, they ascribed it to the works of evil, this was to be in a condition which left no room for repentance, and therefore could not be forgiven. Verse 32 shows how perilously close they were, to say the least, to such a condition. As for the expression, "nor in that [age] which is to come" (v. 32), their callousness toward right and good and mercy was fast crystallizing into a hardened state incapable of repentance, which therefore, could not be forgiven in that age of the law and the prophets, nor in the age of the kingdom of heaven or Messiah, to come.

—P&PQ—

ISRAEL IN EGYPT

S.W.Z., Port Jervis, N.Y.

Question: How long were the children of Israel actually in Egypt since various passages of Scripture (Exod. 12:40 and Gal. 3:17; Gen. 15:13 and Acts 7:6) seem to differ as to the exact length of time?

Answer: There are some difficulties in the way of determining the exact length of Israel's sojourn in Egypt. Genesis 15:13 followed by Stephen (Acts 7:6) gives 400 years. Exodus 12:40 followed by Paul (Gal. 3:17) gives 430 years. But the latter seems to indicate that this was the length of the entire sojourn in a strange land, which would include Canaan also. It is possible that Genesis 15:13 gives a round number, while Exodus 12:40 more naturally, after the bondage was over, gives the exact number as 430 years. Strict chronological accuracy does not affect the argument. These numbers were accepted and understood by the people. Paul seems to follow the Septuagint reading of Exodus 12:40, which inserts the words "in the land of Canaan," and in some of its manuscripts also the words "they and their fathers." The Samaritan Pentateuch also includes all these words. Certainly the land of Canaan could be included in the words "sojourners in a strange land." This would make the actual affliction in Egypt about 215 years.

It may easily be seen that from Abraham's entry into the land of Canaan to the birth of Isaac was 25 years; to the birth of Jacob, 60 years more; to Jacob's going down to Egypt, 130 years more, making a total of 215 years. The remaining 215 years would no doubt suffice for the rest of Joseph's life and the actual affliction suffered by the children of Israel until their redemption.

There are some who would explain the

difference between the 400 and the 430 years to be accounted for by the period between the promise made to Abraham and the mocking of Isaac by Ishmael, which, they say, marked the beginning of the affliction. This was a period of thirty years.

—P&PQ—

FASTING

H.F., Chicago, Ill.

Question: In view of Acts 13:3, which states that Paul and Barnabas fasted as well as prayed before being set apart by the Holy Spirit, why do we not fast today?

Answer: There is no command in the New Testament concerning fasting. As for the fasting mentioned in Acts 13:3, these were exceptional times. The Church was in its infancy, so to speak, and its inception and growth were attested by many miracles and manifestations of the power of the Holy Ghost. No doubt the supreme solemnity of the occasion and the intensity of the spiritual life indicated to Paul and Barnabas the need for fasting. As a denying of the flesh, fasting may well minister to the intensifying of the spiritual, and it may well be useful in this respect to those who desire to be exercised by it. However, it need not necessarily be a total abstinence from food. Even to Daniel in Old Testament times (Dan. 9:2, 3) it was an abstinence from everything but the very simplest fare. You are right in understanding that since the coming of the Lord Jesus to earth, fasting is no longer a practice (Matt. 9:14, 15).

—P&PQ—

GOD—JUDGED?

W.B.M., Fort Worth, Tex.

Question: Speaking of God, the psalmist says, "And be clear when thou judgest" (Ps. 51:4). How is it that Paul referring to this says of God, "And mightest overcome when thou art judged" (Rom. 3:4)?

Answer: The Revised Version renders Romans 3:4 not, "when thou art judged," but "when thou comest into judgment." This would appear to solve the difficulty. The apostle Paul was following the Greek (Septuagint) version of the Old Testament in his quotation of Psalm 51, which generally renders in this fashion the particular Hebrew form used here. However, even if we were compelled to read, "when thou art judged" (Rom. 3:4), there would be no contradiction of Psalm 51:4; for the words of Romans 3:4 must then be taken to mean that God may overcome when His judgments or dealings are called in question by men (as men frequently and sometimes blasphemously do judge God).



Let us understand this, that, whether one is a child of God or not, disobedience is deadly, it tends unto death; to the decay of all spiritual affections, convictions, sensibilities, and choices. Whether you are a child of God or not, at once stop your disobedience, turn at once your back upon everything sinful or doubtful, if you want to walk in light.—Pierson.

May, 1944

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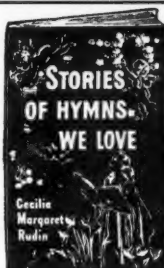
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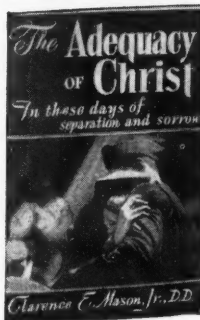
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PAUL IN THESSALONICA

Acts 17:1-4; I Thessalonians 2:1-12

Golden Text: *Rejoice always; pray without ceasing; in everything give thanks.—I Thessalonians 5:16-18.*

STRONG, active, missionary-minded churches do not just "happen." They are the result of the preaching of a true and powerful message by a faithful and sacrificial messenger. Other factors enter in, but these are the fundamentals.

Paul's ministry at Thessalonica, which is described in Acts 17 and explained in I Thessalonians 2, reveals what should be preached and what kind of a preacher is needed. Perhaps some dead or unsuccessful church may learn the secret today and come to new life for Christ.

I. The Message — Christ the Saviour (Acts 17:1-4).

Paul had already met the varying lot of both persecution and acceptance, and had now come to Thessalonica, a large and important city in Macedonia, where he had a lengthy ministry and established a strong church.

What was the message which so signally succeeded in this great strategic center? Well, it was not (as some modern preachers in large cities would seem to think) a series of social, political, or literary discourses. Paul went into their synagogues (as was his custom) and there openly preached Christ. He reasoned with them and presented the Saviour (v. 3) as one who was—

1. Dead for Our Sin.

These people were like us in that they needed a solution for their sin problem. There were doubtless other questions which Paul might have discussed, but he wisely went to the root of their difficulty, and showed them "that Christ must needs have suffered."

Without the death of Christ there is no salvation for any man. Only through the shedding of blood can there be remission of sin (Heb. 9:22). Paul had no part in the folly of a "bloodless gospel"—as though there were any such gospel.

2. Raised for Our Justification.

It was not enough that Jesus died, marvelous as that is in our sight. For many a man has died for his convictions, but none has risen from the dead. Christ could not be holden of the grave. He arose the victorious Redeemer.

3. Declared to Be the Christ.

He is more than a man, more than a great leader and an earnest teacher. He is God's anointed One, Himself divine—and our Lord.

Thus Paul presented to the Jews their

Messiah, "the Man of Sorrows" (Isa. 53), whose resurrection declared Him to be the Son of God with power (Rom. 1:4), their Redeemer and Lord. Blessed results followed such preaching (v. 4).

The great World War has taught us many lessons, and one which we trust we will not soon forget is that it is the old-fashioned gospel message which really stands the test in the hour of crisis. Nothing else suffices. Why, then, try to make it do at any other time?

The message of Paul at Thessalonica was right, and what is more (and of utmost importance), it was delivered by the right kind of a preacher.

II. The Messenger—Approved of God (I Thess. 2:1-12).

Sometimes a man with a true message largely nullifies its value by the manner in which he presents it, or by his manner of life in the community. What one does may speak so loudly that no one can hear what one says. Paul is a model not only for preachers, but also for all Christians.

1. He Was Faithful (vv. 1-6).

One of the great temptations facing the one who is a preacher or teacher of God's Word is to let his fear of men cause him to adjust his message, to use a bit of flattery, to please men rather than God. How quickly such an attitude destroys the effectiveness of a man's ministry.

Paul was "bold in our God" (v. 2), not trying to deceive or mislead anyone (v. 3), seeking only God's approval (v. 4), not trying to make money for himself or gain standing with men by smooth words (v. 5), and not claiming a high position or authority over men (v. 6).

What an example for every Christian worker to follow. Let us test our motives and actions by these true standards of Christian service.

2. He Was Affectionate (vv. 7-9).

How often those who are faithful and bold in preaching the truth ruin the effect of their work by being harsh and unkind. Here is a lesson many of us need to learn.

To be gentle (v. 7) a man must be strong. The cardinal quality of a strong Christian should be that he is a gentleman, or she is a gentlewoman. If not, there is not real strength in the life.

Paul gave not only a message, he gave himself—his very soul (v. 8). The people to whom he ministered were "dear" to him. The pastor who looks down at his congregation with hardness, and perhaps hatred for some individual, needs to read this passage and find Paul's secret of success.

He labored with his hands to support himself (v. 9), lest anyone think he was a burden to them. Let no one think that this means that a preacher is not worthy

of support. Christ Himself declares that the laborer is worthy of his hire (Luke 10:7). But it does show Paul's fine spirit of devotion and sacrifice.

3. He was Unblamable (vv. 10-12).

Holy in his life before God, Paul was ready to live righteously before men, and thus to stand unblamable before them and before his Lord. This indeed is a life worthy in the sight of God (v. 12).

In other words, the preacher was able to say to his listeners, "My life shows you what I mean by my preaching." The true preacher of the gospel will never be satisfied to be a signpost, pointing a way in which he does not walk.

How sad the condition of the Christian who must say, "Do as I say—not as I do." Paul commended the gospel of the grace of God by a godly life. Do we?

May 21

PAUL IN CORINTH

Acts 18:1-4; I Corinthians 13

Golden Text: *But now abideth faith, hope, love, these three; and the greatest of these is love.—I Corinthians 13:13.*

WHO is a Christian? One might answer in a number of ways. He is one who has been saved by the redeeming grace of Jesus Christ. He is one who seeks to live a life in accord with the will of God. He is a witness for God, and so on. But the answer that the whole world understands is a life in which the redeeming love of Christ begets a true love for one's fellow man.

Paul had come on his journey by way of Athens to the greatest city in Greece, and perhaps the most wicked city in the world of that day, Corinth. For one and one-half years he ministered here, meeting many problems and finding that the answer to them all was love—love for God and love for others. We find Paul first giving—

I. An Example of Christian Love (Acts 18:1-4).

Teaching and preaching are God's ordained way for presenting the truth. They are effective, but only when done by one whose life exemplifies the truth. In his letter to the Corinthians Paul gives the greatest discussion of love known to the world, but before he wrote it he had lived that truth before them. The Holy Spirit spoke through him of love, because He had already lived the truth out in the preacher.

Two things appear here. Paul was:

1. Working (vv. 1-3).

The world's most distinguished missionary and preacher had arrived in Corinth. Where was the welcoming committee of local dignitaries? There was

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none. Whose comfortable home would receive him? None was offered. His was the lot of the pioneer for Christ. He had to hunt up a Jewish fellow craftsman and go to work to earn his bread.

Paul, like every other Jewish boy, had learned a trade, something he could do with his hands. He was a tent and sail maker, and was not ashamed to work at his trade. A more recent follower of Christ put it thus: "My business is to preach the gospel, but I pack meat to pay the expenses."

But notice that Paul did not let this work become the chief thing. As the Lord prospered him he did not decide to "go back into business." No, for his real business was

2. Witnessing (v. 4).

He began, as was his custom, in the synagogue, presenting Christ to Jews and Greeks. The Jews opposed him (see v. 6), and then Paul addressed himself to the Gentiles.

God prospered that ministry and encouraged Paul by a vision, assuring him that the Lord had "much people" (v. 10) in that wicked city. The love of Christ in Paul thus shone forth as a light in the darkness of sin and superstition.

Love was something which the heathen world of Paul's day had so misrepresented and distorted (even as it has today) that it needed definition and exposition. So have

II. An Explanation of Christian Love (I Cor. 13).

This is one of the outstanding chapters of all Scripture. Its magnificent discussion of the greatest of all themes has drawn forth many choice expositions.

The thought centers around the emptiness of the loveless life, the glory of the life of love, and the eternal unchangeable power of love. We gather it up in three words. Love is

1. Indispensable (vv. 1-3).

Without love man's attainments are empty. He may become an orator with a "heavenly" gift of speech, but unless he truly loves, his elegant and persuasive talk is just a meaningless noise. How true!

One may also have marvelous gifts of prophetic insight and a wonder-working faith, and find that it is all a vain and empty experience without love. Our world leaders could well study that verse just now.

Sacrificial interest in the needs of mankind is a fine trait in man, but it must have the love of Christ in it or it too is profitless. As we think of feeding the hungry nations of the earth, let us not forget to make it worth while by doing it in Christian love.

2. Incomparable (vv. 4-7).

The standard for the life of a Christian is a very high one; in fact, it is impossible of attainment apart from the grace and power of Christ. Naturally, we find ourselves to be impatient, proud, suspicious, resentful, etc. The new nature in Christ is just the opposite, for love rules.

Note that phrase "endureth all things." We need that in these days when it is so hard to keep on going, or as someone said, "to keep on keeping on." Love endures all things.

3. Immutable (vv. 8-13).

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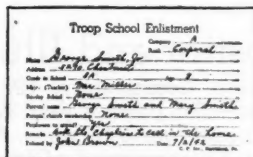
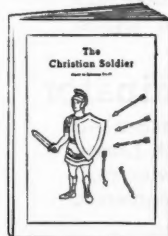
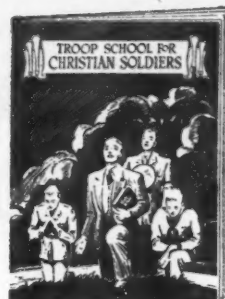
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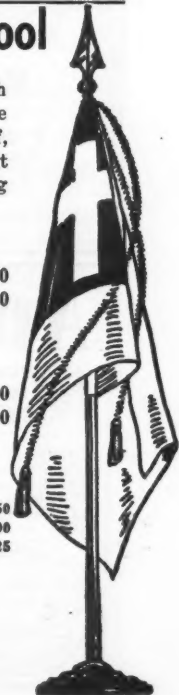
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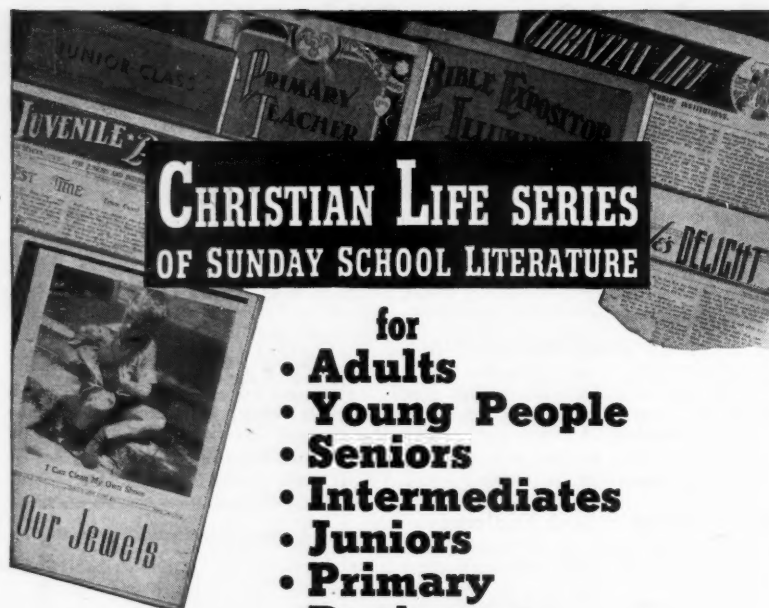
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All things in life change and pass away. Love is eternal and unchangeable. Even the spiritual gifts have their fulfillment and pass from view, but love shall endure through all eternity. God, the Eternal One, is love (I John 4:8, 16).

When we shall come to that perfectness of understanding which is to be ours one day, when we shall know even as God now knows us, then we shall see love as the supreme gift, eternal in its power and validity.

Looking forward to that day, let us not forget that we do now "know in part" (v. 12), and determine that by God's grace the part we do know shall be as great as possible. Let no believer be content with less than God's best. Let us press on to the greatest measure of spiritual attainment. Thus the present will be enriched and the future be more glorious.

May 28

PAUL ENCOURAGES THE CORINTHIANS

II Corinthians 4:5, 16-18; 5:1, 5-8, 14-19

Golden Text: Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—II Corinthians 8:9.

NOTHING is certain but uncertainty," so says the modern philosopher. But man cannot be satisfied with constant change and confusion. That is why in our day of unheard of disruption of ordinary life patterns, men and women especially need the message of the gospel, for in Christ we find the answer to our quest for certainty and stability.

Paul writing to encourage the church at Corinth assured them that life may be steady, useful and true because they are Christians. He presents:

The Christian—a Servant of Men for Christ's Sake (II Cor. 4:5), Having—

I. A Vision Which Lightens Affliction (II Cor. 4:16-18).

Any honest person knows that in the temporal world round about him everything speaks of death. All things tend to run down, to wear out, to decay, including the body of man. He sees his mental as well as his physical powers coming to a certain maturity only to go into decline.

At the same time he is conscious of the deep burden of affliction and sorrow which seems to press down on all the world like an almost unbearable and crushing weight. What can he do about it? Shall he try to dissipate the clouds by artificial cheerfulness? It will not work.

Our text gives us the answer. "For this cause we faint not," says Paul. The things which press us down are only temporal—they are of this world. God's world is eternal. The weakness of the physical body only makes the strength of the spiritual life more evident. The affliction which seems so heavy is only a "light affliction" when one remembers the "eternal weight of glory."

Is this just a bit of "escapism"? Is it only some wishful thinking? No, indeed. Have not men learned anew in the war that the only possessions you can keep

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are those which cannot be bombed to pieces or stolen? The prisoner of war who had only rich estates has nothing but gnawing regrets and bitterness, while the one who has enriched his life with spiritual things, and with love and friendship, has his riches where no dictator can reach them.

Obviously, that is true in the highest degree of the one who knows Christ, and whose riches are those of eternity. How triumphantly he can meet decay and sorrow. He is of the other world, and nothing here can be more than a light affliction, which seems negligible in the light of the glory of eternal things. Ah, but it's great to be a Christian in such days as these!

II. An Assurance Which Removes Fear (II Cor. 5:1, 5-8).

Of all the fears which afflict mortal man the greatest and the ultimate one is the fear of death. He knows that it is so absolute and final, that it terminates everything and separates him from all that he has known and held dear in this world.

That is just the point, death does end everything (except the awful fear of judgment for a wasted wicked life!) for those who live only for this world. Man, however, was never intended for just this present life. He is a being who has eternity written in his very personality.

What if this "earthly tabernacle"—my body—does give up, says Paul. I have a "building of God," something which man did not make with his hands, an eternal home in glory.

That gives a man confidence. While he is here in the body, he lives and walks by faith, but when absent from this body, he is "present with the Lord." How altogether delightful and marvelous is the future, even beyond the grave, for the believer. Hence, we "sorrow not as others which have no hope" (read I Thess. 4: 13-18).

With fear put away, man is ready really to live in full usefulness to Christ in this present world. He has:

III. A Hope Which Makes Him a Living Testimony (II Cor. 5:14-19).

Worldly people sometimes wonder what tremendous and tireless motive power keeps Christians working for the Lord in the face of impossible difficulties. We have that motive named in verse 14—"the love of Christ constraineth us."

There is no compulsion about real Christian testimony and service. There is no feeling that one must do this or that in order to please God. No, the compelling force here is the love of a dying Saviour. It is the supremely powerful and all persuasive influence of love.

Christ died for all, and those who realize that, know that they cannot "henceforth live unto themselves" (v. 15). The social standing, or family connections of our fellow men, no longer control. Christ died for them and we must bring them the word of life.

Notice in verse 17 that it is the born-again one who has this hope. Many church members whose lives are powerless and sinful are so because they have never been born again. "Except a man be born again" (John 3:3) he is not a

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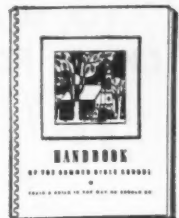
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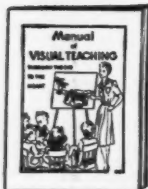
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June 4

PAUL IN EPHESUS

Acts 19:8-10; Ephesians 2:4-10; 3:14-19

Golden Text: *We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.*—Ephesians 2:10, R.V.

Not peace—but a sword! With such graphic words Jesus indicated that His coming into the world would set men apart, either for or against Him (see Matt. 10:34-42.) The gospel is the good news of redemption for all mankind, but the attitude of men toward the gospel divides them sharply, into the saved and the lost. Which are you?

Our lesson, telling of Paul's ministry at Ephesus and giving part of his letter to the Ephesians, shows that the gospel does divide, but that it also gives quickening grace and strength for Christian living.

I. Dividing (Acts 19:8-10).

Paul had a long ministry at Ephesus and a very successful one, but at the same time it was a stormy, trying experience. After all, do not those elements often go together? The one who would sail life's seas with precious cargo must be prepared for the lashing of the wind, and the crashing of the waves, before he reaches harbor.

Paul began in the synagogue. That was the proper way, and his custom. He ran into opposition, and after three months he had to seek another place to meet the people. But notice, he did not give up and leave town.

Too often God's people are fearful, and when a bit of opposition appears they keep silent for the sake of peace. There is a time for peace, and there is a place for kindness, yes, even for agreement on non-essentials. But to compromise on the truth—never.

The teaching of any truth results in division, and especially is that true of the gospel. It was found before long (vv. 23-41) that winning people to Christ interfered with the heathen business interests, and then things began to stir.

One wonders why modern business set for the destruction of men's souls by rotten plays, movies, books, amusements, and by the saloon is so content to let the church alone. Is it because our testimony does not harm their business? If so, we are certainly not walking in the footsteps of Paul or of Christ.

Christ is a divider of men. Yes, but those who stand on the right side of that divide also receive—

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II. Quickening (Eph. 2:4-10).

Dead men, spiritually, come to life when they meet Christ and believe on Him. We were all dead in trespasses and sins, entirely unable to help ourselves, when God in mercy and grace quickened us.

He did this for us, but also for His own glory. That really is the most adequate explanation of grace. It was and is for His glory, a showing forth (v. 7) of the exceeding riches of His grace, through all the ages to come.

Being saved, then, is not (as some describe it) a foolish thing of little import, that takes place in some mission or little crossroads Sunday school. It *does* happen there, thank God for that, but it reaches clear up to the highest heavens, and on into all eternity. This business of bringing men and women, boys and girls to Christ is the greatest of all occupations. Let's be busy about it!

Be sure to note in verses 8-10 that it is all of grace. No works can enter into salvation. We are "his workmanship," not the result of a co-operative enterprise or creation.

But at the same time do not fail to stress that we are created "unto good works" (v. 10). The professed Christian who talks about being saved by grace, but who does not live it out in the good works which God has ordained as the proper expression of salvation by grace, should not be surprised if the testimony of his lips is not believed. The crying need of our day is that Christian faith should be put into practice.

If we are quickened to newness of life in Christ, we ought to bring forth fruit. That is not possible in our own puny strength. But wait, the gospel which divides and quickens is also—

III. Strengthening (Eph. 3:14-19).

Paul prayed for the Ephesians, but somehow one feels that he prayed for the Christians of all time, for every member of "the whole family in heaven and earth" (v. 15) who bears the name of Christ. The writer is rejoicing today that he belongs to that family, but he wonders how it is with you who read these lines. Do you belong?

Paul prayed in the Spirit, that is evident as one reads these sublime words. It is a comforting and encouraging thought, too, for Paul here asks for a Christian experience for his readers, which seems quite impossible of attainment, except for one thing. It is the power of God which is to bring it about. Prayer in the Spirit is prayer that God answers, always and fully.

So we read with confidence these magnificent, enriching petitions, and we say, "O God, make me that kind of a Christian, a *real* Christian."

Observe that there is to be a strengthening of the inward man by the Holy Spirit. This is not something "put on" or acquired. It is God's gift.

Note also that it has a normal development, a growth in the knowledge of Christ because of an ability to "comprehend" (v. 18). Is not that our great need? We are unspeakably rich in Christ, but we do not seem to know enough to take out our inheritance.

May, 1944

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



PENTECOST PRINCIPLES

1. Praying People (Acts 1:14).
2. Practical Unity (Acts 2:1).
3. Plain Preaching (Acts 2:14-36).
4. Power of the Holy Spirit (Acts 2:4).
5. Praising People (Acts 2:47).

—David Ward.

THE LAODICEAN CHURCH

Revelation 3:14-22

1. The Faithful Witness (v. 14).
2. The Futile Works (vv. 15-17).
3. The Friendly Warning (v. 18).
4. The Father's Whip (v. 19).
5. The Final Welcome (v. 20).
6. The Future Wages (v. 21).
7. The Familiar Watchword (v. 22).

—Howard M. Green.

OUR NEED OF THE HOLY SPIRIT

1. For Conviction (John 16:8).
2. For Regeneration (John 3:2).
3. For Communion (John 4:14).
4. For Consolation (John 14:16).
5. For Revelation (I Cor. 2:9).
6. For Demonstration (I Cor. 2:4).
7. For Sanctification (Rom. 8:13).
8. For Glorification (Rom. 8:11).

—C. P. Meeker.

SEVEN ASPECTS OF SANCTIFICATION

1. In Christ—Positional (I Cor. 1:2).
2. By Blood—Sacrificial (Heb. 13:12).
3. By the Spirit—Spiritual (II Thess. 2:13).
4. By Faith—Experimental (Acts 26:18).
5. Through the Truth—Scriptural (John 17:17).
6. By Association—Social (I Cor. 7:14).
7. In Heart—Internal (I Pet. 3:15).

—The Witness.

THE POWER OF THE HOLY SPIRIT

Micah 3:8

1. Great (Jer. 27:5; Acts 4:33).
2. Destroying (Luke 12:5).
3. Redeeming (Neh. 1:10).
4. Healing (Luke 5:17).
5. Revolutionary (Acts 17:6).
6. Inspiring (Eph. 3:20).
7. Witnessing (Acts 1:8).
8. Enabling (Acts 4:31).
9. Constraining (Acts 5:27-29).
10. Keeping (I Pet. 1:5).
11. Accessible (Isa. 40:29; Matt. 7:7, 8).

—Herschel Given.

THE ONLY LIFE WORTH LIVING

I John 2:17

1. The Master Key to Life—"the will of God."
2. The Matchless Purpose in Life—"doeth the will of God."
3. The Magnificent Goal of Life—"abideth forever."

—Wm. H. Lee Spratt.

THE FACE OF JESUS

1. Radiant Face (Heb. 1:1-3; Rev. 1:16).
2. Loving Face (Matt. 19:13-15).
3. Determined Face (Isa. 50:7; Luke 9:51).
4. Marred Face (Isa. 52:14; 50:6).
5. Judge's Face (Rev. 20:11).

—Wm. A. McKee.

MEDITATION FOR MOTHER'S DAY

1. A Mother's Influence.
2. A Mother's Love.
3. A Mother's Sacrifices.
4. A Mother's Responsibilities.
5. A Mother's Reward.

—Earl F. Hine.

MARKS OF A "GREAT WOMAN"

II Kings 4:8-37

If we class Elisha among the heroes of the Bible, we must call the Shunammite woman a heroine, and one of the great women of the Bible.

1. *Piety* (v. 8). She was one of the seven thousand who had never bowed the knee to Baal. Though wealthy, she trusted not in uncertain riches, but in the living God.

2. *Generosity* (v. 8). She was a generous supporter of God's cause and God's servants. She built a room entirely for the use of Elisha (v. 10).

3. *Discernment* (v. 9). Spiritually-minded herself, she soon perceived the sincerity and goodness of Elisha. She discerned in him a man of kindred spirit, whose presence would bless her home.

4. *Contentment* (v. 13). She had no ambition for a high position, but preferred to live humbly among her own lowly neighbors and friends. She could say, "I have learned . . . to be content" (Phil. 4:11).

5. *Faith* (vv. 16, 17). She had faith that Elisha's promise would be fulfilled; faith, when the child died, that he would be raised to life again. Though doubting Gehazi, she had firm confidence in Elisha and Elisha's God (vv. 26, 30), and her faith was gloriously rewarded, as faith always is (v. 37).

—Ernest Goode, in *The Christian Herald*.

FOUR GREAT FACTS

1. God working *for* us (John 17:4).
2. God working *in* us (Phil. 2:13).
3. God working *by* us (II Cor. 5:20).
4. God working *with* us (Mark 16:20).

—J. H. B.

THE BIBLE IS—

1. The Light that cannot be Extinguished (John 1:5).
2. The Truth that makes men Free (John 8:32).
3. The Answer to the Universal Cry (Acts 16:30).

—T. S. Higgins.

A GREAT INVITATION

Matthew 11:28

1. The Great Invitation—"Come."
2. The Author of the Invitation—"Un-to me."
3. The Scope of the Invitation—"All ye that labor and are heavy laden."
4. The Purpose of the Invitation—"And I will give you rest."

—P. E. Mundy.

BLEST BE THE TIE

I Corinthians 12:13

In Christ we are united as His—

1. Bride (Isa. 61:10).
2. Body (I Cor. 12:14).
3. Branches (John 15:5).
4. Building (I Cor. 3:9).
5. Brethren (Heb. 2:11).
6. Blood-bought (I Cor. 6:20).

—Elmer E. Bloom.

"COME AND DINE"

John 21:12

I.—The Invitation—"Come."

1. For cleansing (Luke 17:14).
2. For pardon (Luke 23:43).
3. For comfort (John 11:20-27).
4. For worship (Luke 10:42).

II. The Command—"Dine."

1. Feed on the Word (II Tim. 2:15).
2. Feed on prayer (Eph. 6:18).
3. Feed on testimony (John 4:39).
4. Feed on giving (Rom. 12:13).

—E. Loren Pugsley.

THE MASTERY OF OUR LIVES

Joshua 24:15

1. Is a Matter of Choice—"choose you."
2. Awaits Our Personal Choice—"choose you."
3. Must be Decided with a View to Service—"whom ye will serve."
4. Is a Matter of Great Consequence—"as for me and my house."
5. Depends on our Immediate Decision—"choose you *this day*."

—James Ostema.

Moody Monthly

OUR MOTHERS

Across the intervening years,
By precious memories spanned,
We trace her care and constancy,
For us she prayed and planned.

She carried beauty all her own,
Her voice was low and sweet;
She urged the keeping of God's law,
And love for those we meet.

Nor heaven seemed so far away,
When, with the stars alight,
We felt her kiss upon our lips,
And heard her fond "Good night."

Don't fail to say a prayer today
For mothers, brave and true;
Don't fail to add your fervent thanks
For the mother dear to you.

—Mary Tash Lloyd, in
The Presbyterian.

STEPPINGSTONES OF THE SAINTS

1. "Faith to faith" (Rom. 1:17).
2. "Strength to strength" (Ps. 84:7).
3. "Glory to glory" (II Cor. 3:18).

—Pvt. John H. Riutzell.

THE BELIEVER AND THE BLOOD

1. Reconciled (Exod. 12:13; Col. 1:20-22).
2. Redeemed (Eph. 1:7; I Pet. 1:18, 19).
3. Justified (Rom. 5:9).
4. Forgiven (Col. 1:14).
5. Cleansed (I John 1:7).
6. Made Nigh (Eph. 2:13).
7. Victorious (Rev. 12:11).

—N. H. Camp.

CHRIST AND HIS DISCIPLES

1. He Calls Them (John 1:39).
2. He Trains Them (Mark 1:17).
3. He Leads Them (John 8:12; 10:27).
4. He Commissions Them (Matt. 28:19).
5. He Endues Them with Power (Luke 24:49; Acts 1:8).
6. He Blesses Them and Their Labors (Acts 2:41).
7. He Rewards Them (I Cor. 3:14; I Pet. 5:4).

—F. L. Squires.

SOME NEW TESTAMENT PROOFS THAT JESUS IS GOD

1. Adored by the Angels (Luke 2:13, 14).
2. Affirmed by the Father (Matt. 3:17).
3. Announced by John the Baptist (John 1:34).
4. Acknowledged by Demons (Matt. 8:29).
5. Avowed by the Centurion (Matt. 27:54).
6. Attested by Miracles (John 5:36).
7. Attacked by His Enemies (John 5:17, 18).
8. Approved by the Spirit (Rom. 1:4).
9. Accepted by His Disciples (Matt. 14:33).
10. Asserted by Evangelists (I John 5:20).

—James Ostema.

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THE TRUTH IN II AND III JOHN

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2. Walking in the Truth (vv. 4-6).
3. Fellowship in the Truth (vv. 7-11).
4. Conclusion (vv. 12, 13).

III John

1. Walking in the Truth (vv. 1-4).
2. Fellowship in the Truth (vv. 5-11).
3. Conclusion (vv. 12-14).

—William H. Pardee.

WHAT SUCCESSFUL PLAN HAVE YOU ADOPTED FOR PROMOTING PUNCTUALITY IN CHURCH SERVICE ATTENDANCE?

A Symposium

I

For years the attendance upon the services of the First Baptist Church of Evansville, Ind., has been good. No spectacular methods have been used. However, we have consistently kept before all departments of our Sunday school that the church session begins at 9:30 o'clock and closes promptly at 12:00. Public worship is conducted only one day a week; therefore, all should come to Sunday school and remain through the worship hour. We have urged parents to set the example.

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—J. Frederick Rake, pastor.

II

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—Carl Ernest Anderson, pastor, First Presbyterian Church, Bloomsburg, Pa.

A Good Soldier of Jesus Christ

(Continued from page 495)

mands, exercises, tactics—general military information. I studied it at night and practiced it by day."

"Did you have to interpret all of it for yourself, and find it very difficult and confusing?"

"No, everything was explained by the officers who trained and drilled us."

"So there was nothing difficult about it?"

"Surely there was. We were raw, green, soft at first, and became fit and competent by drill under officers who knew their stuff."

"So it is in the King's army. Confusion and difficulty is the result of neglecting study of the Manual and getting our eyes off of the Captain."

"I see. Then I shouldn't find it too hard."

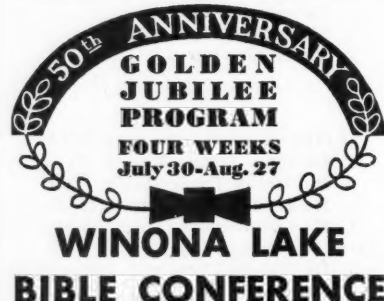
"You'll find some things that are hard enough, seemingly impossible—quite impossible to human wisdom and strength."

"Well, there were things that looked hard enough to us at first—a twenty-five mile hike with a hundred pounds of equipment to carry on a blazing hot day, for instance."

"Could you do it?"

"Some of us fell out at first, but our captain was no fool or tyrant. He knew how much to require of us, and in the long run it was all good for us."

"Could you apply that same reasoning



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to service in the King's army? Trust the Captain and obey orders?"

"That's reasonable enough."

"After training camp, what next?"

"Commission, orders, actual service."

"And that means ease, comfort, happiness?"

"It means responsibility, hardship, and"—he looked at his fiancée—"heartache. If it were not for her—but it's all right, for she is no slacker either."

"That same spirit in the service of the King will mean reward far greater than a lieutenant's commission or promotion to captain. In the King's service, too, we are required to leave everything, if need be. But we have His word, 'Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life' (Matt. 19:29)."

"Then you think your King will do at least as well by me as Uncle Sam?" he asked quizzically.

"He has promised, 'My grace is sufficient for thee.' 'I will never leave thee nor forsake thee.' 'Lo, I am with you always, even unto the end of the world.'"

"The end of the world.' That includes overseas, doesn't it? 'With you always.' That ought to be enough for anyone."

"But there is overseas. What then?"

"I do not know. It's for Uncle Sam to have my job for me. It's my business to obey orders, to do my part as soldier and officer, never by act or word to bring reproach upon the flag."

"That's the code of the Christian soldier, too. What next?"

"The same—just obey orders and depend upon our country's support with all its strength and resources for victory."

"So the King promises His soldiers all needed resources, and more than that, certain victory, with the special assurance that He will make all things work together for good."

The lieutenant made no comment, and a silence fell in which the girl became so conscious of the presence of the Holy Spirit that she trembled, and in a very agony of earnestness poured out her heart in prayer for the man at her side. Then the silence was broken by his voice, "Officer, why don't you ask me to enlist?"

"Do you want to?"

"I have to. You tore up my exemption plea the very first thing."

"When?"

"When you asked me what military knowledge I had before I enlisted in the army. It's little enough I know about this yet, but I know enough now to see what I ought to do. I'm ready to enlist as a Christian."

"Then will you take the oath of allegiance? 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation' (Rom. 10:10)."

"I'm ready."

"Do you believe with all your heart that Jesus is the Christ, the Son of God, your personal Saviour, by being your substitute and dying in your stead for your sins, thus making you right with God through that atonement?"

"I do."

"Will you now renounce allegiance to the world and its ruler, and publicly confess before men the Lord Jesus Christ as your Saviour and King, pledging Him your loyalty, service, and devotion?"

"I will."

"Are you willing to testify to your faith, and by word and example to try to help others to know and serve Him?"

"I am."

Prayer followed, first by the girl—a few earnest words of thanksgiving and petition for blessing on the new soldier of the Lord Jesus Christ; then by the lieutenant, in stumbling but no less earnest words, expressing his faith and committal of himself to the Lord.

Next day, his fiancée gave him a Bible—"my manual of arms that I've got to know," he said. He joined the church the next Sunday, and a few weeks later in the same place where he had pledged his faith and loyalty to his Lord, he and his fiancée pledged their troth as husband and wife. Soon after that he was on his way to France.

Later, he wrote: "I am trying to be faithful as a soldier under my two flags, the Cross and the Stars and Stripes. All my confidence for strength to do both is in that promise I've held fast ever since the day I became a Christian, 'Lo, I am with you always, even unto the end of the world.'"

NO COMMENT IS NEEDED. But there are words of God that should search our hearts:

"If the Lord be God, follow him."

"No man can serve two masters."

"He that is not with me is against me."

"Choose you this day whom ye will serve."

"Endure hardness as a good soldier of Jesus Christ."

"This is the victory that overcometh the world, even our faith."

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."

Infinite loss if we don't, infinite gain if we do, how can we hesitate to enlist as Christians; or having enlisted, to dedicate ourselves to our Saviour and King to be nothing less than the very best Christians His grace and power can make us.

A Study in Postmillennialism

(Continued from page 499)

ians for making false prophecies.

AND SO WE CLOSE this brief article. Of course, we have taken but one book, yet we believe it is typical enough to show the optimistic thinking of the twenties, and the errors inherent in the social gospel. I think we find that the results of the social gospel and of the new learning and the higher criticism of the Bible are not what the postmillennialists thought they would be. In fact, one is inclined to say, "Give me the simple faith of the fathers," instead of the bitter fruits of the intellectual butchers of God's Word.



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May, 1944

Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

★

In a meeting held at the Swedish Mission Covenant Church, Beloit, Wis., from Feb. 21 through Mar. 5, Paul Okken reports at least 29 decisions for Christ. Some of the members of the church testified that this was one of the greatest awakenings in nineteen years. Richard Swanson is pastor of the church.

Marion Beene reports two campaigns conducted during March. These were held in the Fundamental Baptist Church, Canon City, Colo., H. H. Hooge, pastor, and the Fundamental Baptist Tabernacle, Durango, Colo., where D. W. Hamilton is pastor. More than twenty accepted Christ in these meetings. While in Durango, the evangelist spoke daily over station KIUP.

The last two weeks in February, John P. Epp, pastor of the First Baptist Church of Chancellor, S.D., conducted a series of meetings in the Plum Creek Baptist Church, near Emery, S.D., of which G. W. Rutsch is pastor. Souls were saved and God's people eagerly heard the preaching of the Word.

David W. Blomgren, pastor of the First Baptist Church, Rochelle, Ill., reports successful meetings conducted in his church Feb. 13-Mar. 2 by Charles E. Boren. Twenty-one went to the inquiry room seeking salvation, while ten Christians went forward for consecration.

On March 6, John W. Troy closed a campaign in the Wesley Methodist Church, Lima, Ohio, of which Mr. Fogle is pastor. One hundred thirty came forward to accept Christ and many for rededication. Sixty signed up to become titheers and 18 volunteered for full-time Christian service. From Lima, Mr. Troy went to Columbus, Ohio, to Soul's Harbor of which Max Good is pastor. Several times during the meetings the long altar was crowded with people coming for salvation and victory in Christ.

For almost a year David F. Nygren has held an interim pastorate at Friendship Street Baptist Church, Providence, R.I. He plans to return to the evangelistic field Sept. 1.

In January, the Edward VanderJagt party conducted meetings in Bethany Chapel, Three Rivers, Mich., and Haven of Rest Mission and Arlington Street Baptist Church of Akron, Ohio. There were many decisions for Christ and a number dedicated their lives for service.

Sylvester Sanford reports a revival, Mar. 6-19, in United Brethren Church, Pleasant Lake, Ind., Ray Upson, pastor. The meetings were a great blessing to the church and community. Ten professed conversion during this campaign. Mr. Sanford was in charge of the special services held Mar. 1-5 at the Rescue Mission, Galesburg, Ill. The music was under the direction of Lester Stewart, blind singer and musician, who was assisted by Mrs. Stewart, who is also blind, and Mr. Stewart's aunt. A special musical program, given Sunday afternoon, taxed the capacity of the mission.

Richard W. Neale led a youth crusade Mar. 12-19 at Calvary Community Church, near Dearborn, Mich., Earl Lindeholm, pastor. In spite of bad weather, every seat was occupied each evening. Many decisions were made for the Lord. Another campaign was held Mar. 19-26, in Faith Presbyterian Church, Detroit, Mich., F. Cherubini, pastor. Eighteen professed conversion. Mr. Neale also addressed the Gospel Fellowship Club and the Gideons of Rockford, Ill.

The First Baptist Church of Harvey, Ill., held meetings Feb. 22-Mar. 4 under the leadership of John Carrara. The pastor of this church is Melvin Hansen. During the series souls were saved, those out of fellowship came back to the Lord, and many who had grown cold and indifferent were revived. The pastor and many of the members testified that these meetings were a great blessing to the church. During the second week, Mr. Carrara also spoke on the Bread of Life broadcast over WMBI.

Robert E. McKinney reports a real blessing while in Cleveland, Ohio, during March with Cyril Eicher, pastor of the First Missionary Church. Many came to the altar for salvation. Following this meeting Mr. McKinney held two weeks of meetings at the Evangelistic Center of Niagara Falls, Ont., Norman H. Street, pastor. Mr. McKinney gave the life of Christ, closing the last evening with the passion story, in masterpiece paintings.

James Rayburn held a union meeting during February, with seven churches of Canon City, Colo. The attendance was good from the beginning. The morning cottage prayer meetings reached over 275 a number of times. Seventy came forward on the last Sunday night. Mrs. Rayburn conducted the women's meetings on Sunday afternoons, with fine attendance. John Jones, of Colorado Springs, conducted the music and had a strong male chorus of fine local talent. The music was a helpful feature of the meetings.

Howard S. Williams, of Hattiesburg, Miss., now supply pastor of Christ Gospel Temple, Greensboro, N.C., held a successful campaign Feb. 20-27 in the Gospel Tabernacle, Mobile, Ala. Walter McDon-

ald, of Detroit, led the song services and young people's work. Seven persons were converted, while others requested prayer. An altar service resulted in over a hundred rededications and restorations.

From Jan. 30 to Mar. 5, O. W. Stucky conducted campaigns in the First Baptist Church of Glendale, Ariz., C. I. Tucker, pastor, and the First Missionary Church of Van Nuys, Calif., where C. Vlot is pastor. The Lord graciously blessed in both campaigns. Fifty-nine souls came to the Lord. In these meetings 219 joined in the Round the Clock Prayer Fellowship, and prayed in designated half-hour periods each day for the meetings. This concerted method of prayer proved a source of great spiritual blessing and power. More than 24,000 Bible chapters were reported read.

The "Harvester Duo," Roy S. Newlin, pastor of the Second Evangelical Free Church, Brooklyn, N.Y., and E. Walter Lindgren, pastor of Elim Evangelical Free Church, Litchville, N.D., were together for four weeks of meetings in the East. They were at the 66th Street Evangelical Free Church, Brooklyn, N.Y.; Evangelical Free Church, Jersey City, N.J.; 52nd Street Evangelical Free Church, Brooklyn, N.Y., and Evangelical Free Church, Staten Island, N.Y. The duo worked together part of the time at a series of meetings, Feb. 29-Mar. 5, at the Bethany Evangelical Free Church, West Orange, N.J. Mr. Lindgren was in charge of most of these services. On Feb. 28 the "Harvester Duo" conducted a service in the Congregational Church, Tuckahoe, N.Y. Mr. Lindgren also made a tour alone Feb. 22-27 into the New England states, conducting services in various cities. The Lord blessed the effort put forth.

Tom Presnell reports a campaign Jan. 17-30 with the Congregational-Christian Church of Cairo, Ohio, where John Ker Monroe is pastor. This small city was awakened as few are being awakened today. Crowds required the use of the Sunday school auditorium after the first few nights. Consecration services met with a large response and many homes were dedicated to the Lord.

Guy W. Green led meetings Feb. 2-16 for Lidgerwood Presbyterian Church, Spokane, Wash., Leo L. Totten, pastor. Twenty-nine persons were received into membership, 10 of them by letter and the remainder by confession of faith. Mr. Green went to Tacoma, Wash., for a series with Bethany Presbyterian Church, J. Arthur Stevenson, pastor. In this effort 22 persons were received into membership, 16 by confession of faith. Feb. 28-Mar. 5, Mr. Green continued in meetings at Birchwood Presbyterian Church, Bellingham, Wash., William J. Holland, pastor. The attendance was large and 27 confessions of faith were reported. Mr. Green assisted I. M. Bru-

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bacher, pastor of the First Presbyterian Church at Sumner, Wash., in evangelistic effort Mar. 8-19, at the close of which 34 persons were received into membership of the church. All except four of these came on confession of faith.

C. W. Staley, pastor of the First Baptist Church, Brunswick, Mo., led in a revival effort at the Sunnyside Baptist Church, Wichita, Kan. Twenty-four decisions were made for Christ.

John L. Bray conducted meetings with good results Feb. 27-Mar. 12, in the Leavitt Street Bible Church, Chicago, Ill., where Joseph C. Smith is pastor. While in the city Mr. Bray spoke at the Pacific Garden Mission and also twice on the regular morning broadcast from Cicero Bible Church over station WHFC. Mar. 13-26 Mr. Bray conducted a series of meetings in the Gertrude Highlands Gospel Tabernacle, Oak Lawn, Ill., G. LeGrand, pastor. Six persons were brought to Christ. A special young people's meeting was held the last Sunday night.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE OF CHICAGO

Dr. Carl Armerding conducted meetings Mar. 1-8, in the First Baptist Church, Flagstaff, Ariz., R. S. Beal, Jr., pastor. His next engagement was Mar. 12-17, at the Winnetka Bible Church, Winnetka, Ill., M. S. Sholund, pastor. The Bible Conference Association of Waterloo, Iowa, met in the Walnut Street Baptist Church, Mar. 19-26. Dr. Armerding delivered eleven messages, with several other addresses in the city.

Homer W. Grimes conducted a successful campaign Feb. 23-Mar. 5 in the Knox Presbyterian Church, Spokane, Wash., Dr. C. F. Koehler, pastor. There were many professed conversions and reconsecrations. As a fitting climax to this campaign, the session of the church and the pastor met and rededicated themselves to a renewed effort in this great church. Mar. 8-19, services were held in the First Baptist Church, Salem, Ore., Dr. Irving A. Fox, pastor. In this special effort, God blessed with many professing conversion and many reconsecrating their lives to the Lord.

Michael A. Guido held meetings Mar. 5-10, in the Calcasien Tabernacle, Lake Charles, La., Modest Pemberton, pastor. Forty-five professed conversion, and many reconsecrated themselves to the Lord. Fourteen radio messages were broadcast. Mar. 12-26, a special campaign was conducted in the Westminster Presbyterian Church, Fort Worth, Tex., Dr. L. Poindexter McClenny, pastor. There was evidence of a real work accomplished by the Holy Spirit.

Robert J. Kees closed a meeting Mar. 5 in the Bethany Evangelical Congregational Church, Leighton, Pa., Thomas E. Paul, pastor. His next campaign was Mar. 7-19, in the First Baptist Church, Deckerville, Mich., Richard Nyburg, pastor. On Mar. 22, he began his next campaign, at the First Baptist Church, Newaygo, Mich., Ervin C. Basler, pastor.

John F. MacArthur and Gordon Davies conducted a union meeting March 12-

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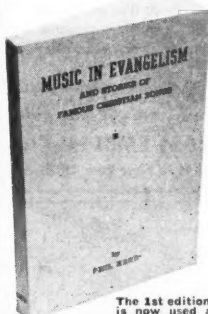
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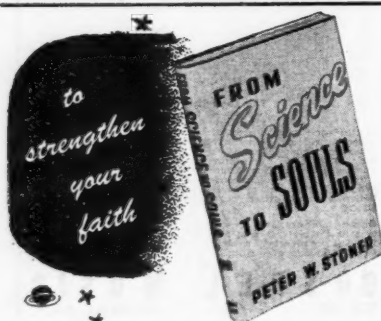
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26, in Elmira, N.Y. Two churches co-operated, the South Side Baptist, C. Wellington Hardy, pastor, and the Centenary Methodist, Edgar O. Spavin, pastor. Many pastors and delegations from other churches in the city attended. Eighty-four professed conversion and there were 175 reconsecrations. The evangelists report that a real work of preparation was done by the pastor.

W. Douglas Roe closed a highly successful campaign Mar. 5 in the First Baptist Church, Logan, W.Va., Dr. Garth Koch, pastor. Sixteen services were conducted, with seven other meetings in the city. His next campaign was Mar. 8-19, in the First United Brethren Church, South Bend, Ind., Dr. Roscoe F. Wilson, pastor. Fifty-one professed conversion and there were 26 reconsecrations. In Logan, W.Va., Mr. Roe reports sixty-five professed conversions and twenty-three reconsecrations. His next campaign was in the Bethel Baptist Church, Erie, Pa., Hall Dautel, pastor. This is the last campaign for Mr. Roe before his work as managing director of the Montrose Bible Conference grounds begins for the summer.

W. W. Shannon brought the gospel to men in the army camps in Florida and Georgia, thousands attending the meetings. Many copies of the New Testament were distributed. No attempt is made to count the number who confessed Christ as Saviour. A campaign was conducted in the First Presbyterian Church, Moultrie, Ga., M. A. MacDonald, pastor, which resulted in 6 professed conversions and 150 reconsecrations. Eleven of the services were broadcast over the local station. In addition, Mr. Shannon addressed a high school assembly, and reported that "it was one of the sweetest weeks an evangelist could experience." There were many evidences of the Holy Spirit working in the hearts of the people. Mr. Shannon's next campaign was Mar. 22-31, in the First Presbyterian Church, Danville, Ill., Dr. A. F. Bremicker, pastor.

Ralph E. Stewart conducted a campaign Mar. 5-19 in the First Presbyterian Church, Ashton, Ill., H. C. Montanus, pastor. Other churches in the city co-operated, with one or more of the services being conducted Sunday evening in the auditorium of the First Methodist Church. On Mar. 22, Mr. Stewart led the midweek services in the Beulah Baptist Church, Detroit, Mich. His next campaign was in the Maplewood Congregational Church, St. Louis, Mo., Russell W. Boettcher, pastor.

Noel O. Lyons occupied the pulpit Sunday morning, Mar. 5 and 12, in the Epiphany Baptist Church, Chicago, Ill. Approximately sixty reconsecrations were reported.

"They Live Forever," the natural color-sound film made by Irwin A. Moon in army camps and naval training stations, now available for churches throughout the country, was shown in the following places during March. Many conversions are reported as a result of the gospel presented in the film. Mar. 2, First Baptist Church, Flagstaff, Ariz.; Mar. 4, Ebenezer Baptist Church, Detroit; Mar. 5, Grace Reformed Church, Lansing, Ill.;

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FUTURE ENGAGEMENTS

For the Next Three Months

Marion Beene—Apr. 24-May 7, Breckenridge, Minn.
Gerald E. Bonney—Apr. 24-May 7, Moody, Tex.;
May 8-21, Oklahoma City, Okla.

Charles E. Born—Apr. 25-May 7, Lemmon, S.D.
John L. Bray—May 2-12, Bosobel, Wis.; May 14-28, Loch Lynn Heights, Md.; May 30-June 11, Cumberland, Ky.; June 18-July 2, Green Cove Springs, Fla.; July 9-16, Kentwood, La.

John Carrara—Apr. 26-May 14, St. Paul, Minn.; May 16-28, Des Moines, Iowa; May 30-June 11, Bowling Green, Ohio; June 13-25, Lorain, Ohio.

Vance Havner—May 7-21, Boston, Mass., and New York, N.Y.; July 2-7, Ocean City, N.J.; July 11-16, Philadelphia, Pa.; July 17-23, Jenkintown, Pa.; July 25-30, Erieside Bible Conference, Willoughby, Ohio; July 31-Aug. 6, Maranatha Bible Conference, Muskegon, Mich.; Aug. 7-13, Lake Geneva, Wis.; Aug. 14-18, Winona Lake, Ind.; Aug. 20-27, Buffalo, N.Y.

Jubilate Trio—Apr. 24-May 7, Hazelton, Pa.; May 8-21, Deckards, Pa.; May 22-June 4, Chrystal, Pa.; June 5-18, Millport, Pa.; June 19-July 2, Honesdale, Pa.

L. James Kindig—May 7-21, Concordia, Kan.; June 18-July 2, Bonny Blue, Va.

Robert E. McKinney—Apr. 23-May 7, Franklin, Pa.; May 10-June 1, Denver, Colo.; June 6-18, Eugene, Ore.

F. J. Miles—May 2-4, Elyria, Ohio; May 7-16, Dayton and Cincinnati, Ohio; May 18, Peoria, Ill.; May 21, Chicago, Ill.; May 26, Minneapolis, Minn.; May 28-June 2, Hollandale, Minn.

Richard E. Neale—Apr. 30-May 5, Ottawa, Ont.; May 7-14, Belleville, Ont.; May 21-28, Rockford, Ill.; June 4-11, Villa Park, Ill.; June 19-30, Lansing, Mich.

Alfred E. Payea—May 7-28, Pensacola, Fla.; June 4-25, Derry, Pa.

Albert Peterson—May 1-14, Norfolk, Va.; May 17-28, Hampton, Va.; June 4-25, Messick, Va.; July 5-16, Webster, Wis.; July 18-30, Chicago, Ill.

Sylvester Sanford—May 1-14, Indianapolis, Ind.

Gipsy Smith—May 21-June 4, Atlanta, Ga.

Gipsy Smith, Jr.—Apr. 30-May 14, Elizabeth City, N.C.; May 28-June 11, Plainview, Tex.; June 14-July 2, Athens, Tex.; July 9-23, Portales, N.M.; Aug. 6-Sept. 3, Greensboro, N.C.

O. W. Stucky—May 21, Findlay, Ohio; June 4-18, Loup City, Neb.; June 25-July 2, Norwalk, Ohio.

G. E. Vinaroff—May 21-June 4, Esbon, Kan.; July 9-16, Selina, Kan.

FUTURE ENGAGEMENTS

EXTENSION DEPARTMENT

Dr. Carl Armerding—May 7-14, New York, N.Y.; Cranford, N.J.; Newark, N.J.; Hawthorne, N.J.; May 14-21, Boston, Mass.; Worcester, Mass.; Gloucester, Mass.; June 11-18, Marion, Ohio; June 28-July 5, Gallion, Ohio; July 8-15, Gull Lake, Augusta, Mich.; July 16-21, Findlay Lake, N.Y.; July 23-28, Ocean City, N.J.; July 29-Aug. 6, Altoona, Pa.

Homer W. Grimes—May 3-14, Somerton, Ariz.; May 19-21, San Mateo, Calif.; July 2-16, Corvallis, Ore.; July 18-30, Independence, Ore.

Robert J. Kees, May 3-14, Gary, Ind.; May 16-28, Honesdale, Pa.; May 31-June 11, Findlay Lake, N.Y.; June 18-July 2, Alton, Ill.; July 9-16, Cedar Lake, Ind.

John F. MacArthur-Gordon Davies—May 7-14, New York, N.Y.; Newark, N.J.; Cranford, N.J.; Hawthorne, N.J.; May 14-21, Boston, Mass.; Worcester, Mass.; Gloucester, Mass.; June 18-July 2, St. Louis, Mo.; July 9-16, Cedar Lake, Ind.; July 18-30, Minneapolis, Minn.

Irwin A. Moon—May 22-26, Pasadena, Calif.; May, June, and July, naval training stations and marine bases in Southern California.

W. W. Shannon-M. A. Guido—May 30-June 11, South Canaan, Pa.; June 14-25, Lewistown, Pa.; May, June, and July in army camps in Southern States.

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Small Rain, by Jessie and Elizabeth Orton Jones.

This charming picture book for children receives its title from Deuteronomy 32:2, which is printed on the end papers. Twenty-four other Scripture portions have been very carefully chosen by this mother and her talented daughter. Bible truths are interpreted by the pictures in a manner most expressive of the literal-minded and active spirit of childhood. Altogether delightful is association of Scripture with common daily experiences. Adults who understand the world of childhood, as well as the children themselves, will turn to the book again and again, for the message seems to grow on one. The chief purpose of the book is to give the child a sense of security in this hurried modern world.

38 pages. 9 x 10 inches. Viking Press, New York. \$2.00. L.E.L.

Matthew's Gospel, Cross Reference Study, by Keith L. Brooks.

This verse by verse outline study of Matthew is composed largely of questions, with references to many other scriptures for partial answer to those questions. Space is given for the student to write the answers in the text. The author makes some pertinent comments as he proceeds. Many students will find this method of study helpful in understanding Matthew in its relation to other portions of Scripture.

88 pages. 6 x 9 inches. American Prophetic League, Los Angeles 41. 50 cents. E.S.M.

Increasing Church Attendance, by Albert H. Gage, D.D.

Church attendance is a pressing problem for ministers today. Many pastors are seriously concerned about this matter. While the salvation of the individual is of supreme importance, yet bringing the claims of Christ to the attention of the multitude dare not be overlooked. The author keeps constantly before him the supreme mission of the church, and yet does not forget the fact that the church is an instrument used by the Holy Spirit in applying the grace of God to the public. The following chapters of the book show its importance: "Why Increase Church Attendance?" "Why Do People Go to Church?" "The Pastor's Part," "The Layman's Part," "Winning and Holding New Members," "Methods That Have Worked," "The Secret of It All."

The author is to be commended for presenting the essential organization while endeavoring to bring before the reader the dynamic of the gospel.

153 pages. 5 x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.25. P.B.F.

More Parables for Little People, by J. W. G. Ward, D.D., Litt., D.

The pastor of the First Presbyterian Church of Oak Park, Ill., sends out this second collection of stories in the hope that it "may add a little to the goodness and gaiety of the child heart, and help to shape Christian character for the days which lie ahead." The incidents are fresh and original, with extensive use of imagination, such as fairies, animals personified, dreams, etc. The appeal is the strength of an ideal made attractive to impel by the force of will power and human effort. In the back of the book are suggested texts for the thirty-four parables.

128 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. L.E.L.

"The Lord Is My Shepherd," by Catherine Merritt and Marguerite Gayer.

This book is one of a set of six Cathedral Classics, a notable achievement in the field of religious juveniles, particularly in the low price range. This volume contains the story of creation (Gen. 1:1-2:3) as well as the Twenty-third Psalm, both in the words of the King James Version. Of the seventeen pictures, ten are full-page in lovely colors. The artist has reverently caught the relationship of the Scripture to the modern child's everyday life.

40 pages. 8 x 10 1/2 inches. McLoughlin Brothers, Springfield, Mass. 50 cents. L.E.L.

Flourishing, by Norman B. Harrison, D.D.

The author has a special gift for devotional writing with an emphasis on victorious Christian living. Sensing the need of a "flourishing" Christian experience in a "languishing" world, he has drawn helpful lessons from the palm tree of Psalm 92:12 and Ezekiel's river of Ezekiel 47:1-5. He effectively presents to the reader "life at its best."

48 pages. 4 1/2 x 6 inches. Harrison Service, Minneapolis. 25 cents. H.L.L.

Christian Nurture, by Basil Holt.

As the title indicates, this little volume is designed to be a help in the growth of young Christians. It is doctrinally sound and deals with a number of the essentials of the Christian way of life.

127 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Company, Cincinnati. Paper, 50 cents. E.S.M.

A Purple Pig for Pedro, by Elizabeth Bjork.

A purple pig figured prominently in the transformation of lazy Mexican Pedro who always forgot to remember, into good Pedro who worked hard to earn pennies to "feed the pig" until he forgot to forget to remember. All went well with the mission Sunday school until the day when the purple pig was missing. After that no one in the neighborhood of Pedro's house attended. Even the missionary lady's bag of feed for the pig did not solve the problem. Who should have found the pig but Pedro's baby sister! Following the example of Pedro, the neighborhood then returned to church, and all of them took home "piggy banks" to help build a new chapel.

An unusually good story for Primaries, exceptionally well written. The full-page drawings which are in purple ink afford an attractive contrast against the orange cover and end pages.

80 pages. 8 1/4 x 11 1/4 inches. Wartburg Press, Columbus. \$1.00. L.E.L.

Picture Stories from the Bible.

The ubiquitous "comic book" so popular in our day is now extending its field of subject matter to include the story of the Bible. A complete Old Testament edition binds together the four quarterly issues previously available at 10 cents each. A New Testament edition is in the making. The Bible narrative from creation to the Maccabees is told chronologically in "color continuity form." Wise selection has been made of biblical material, centered in outstanding characters, even some of the prophets who are not well known.

The general viewpoint of the editors is expressed in the foreword: "It is the record of civilization, of social consciousness, of morality, of trial and error, of heroism, of sacrifice. It is a Book for comfort and inspiration, for thoughtful study—yet withal, it is a readable Book," etc. The official Protestant, Catholic, and Jewish Publication Society versions of the Bible have

been consulted, for the advisory council is composed of leaders of all three faiths. The editors do not intend to interpret the text, yet pure objectivity is impossible, as in the case of the statement, "Cain's offering was not accepted because his heart was not in it."

Some earnest Christians welcome this presentation of Scripture and hope it will serve to arouse interest in and lead boys and girls, and grown-ups also, to the Bible itself. Others are of the opinion that it will cheapen the Word of God by lowering it to the level of superman and by using crudely drawn figures on inferior paper.

232 pages. 7 x 9 inches. J. R. Publishing Company, New York. Paper, 50 cents. L.E.L.

Prophecy—What Lies Ahead? by Oswald J. Smith, D.D.

The pastor of the People's Church, Toronto, here sets down for his large reading public the messages on prophetic themes which he delivered some time ago to audiences of two thousand in his church. He believes there is no point to the question, Will the Church go through the tribulation? The question is, Is the Church ready? Are you ready? So writes Dr. Smith in a conversational, yet forceful way. His chapter headings include such subjects as "Signs of the End-time," "The Antichrist," "The Great Tribulation," "Christ's Return," "The Future of Europe," "The Five World Empires," "The Problem of the Seventh Week," and "The Book of Revelation."

190 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.50. W.F.

Standard Bible Teacher and Leader, edited by J. Vernon Jacobs.

The copy before me is intended "for teachers, superintendents, officers and ministers." It presents plans and materials that may be used in teaching the Uniform Lessons. Nine lesson writers share the preparation. The editorial secretary is James DeForest Murch. The materials are applicable to adults, young people, and seniors. "Special articles" deal with Palestine, a conservative introduction to the Gospel of Mark, suggestions for teaching, etc. Seventeen of the 112 pages thus provide a general preparation for teaching. Each lesson is "explained." Pertinent Palestinian customs are related. There is a sample "discussion." A "factual quiz" for each lesson stimulates thought. "Truths" and "problems" are featured. Any superintendent, pastor, officer or teacher should profit from this work.

112 pages. 8 1/4 x 11 inches. Standard Publishing Company, Cincinnati. 25 cents per quarter. J.H.C.

Standard Adult Bible Class and Standard Youth Bible Class, edited by J. Vernon Jacobs.

These are pocket-size booklets for convenient use in adult and young people's groups. Each has several introductory articles suited to the age concerned. The Bible text is printed, explained, and the lesson is given in digest. There is a "factual quiz" and a "problem quiz." The truth is applied. Fine pieces of work. The doctrines of the Disciples are stressed. The teaching is fundamental.

64 pages each. 4 1/2 x 6 inches. Standard Publishing Company, Cincinnati. 8 cents each per quarter. J.H.C.

How to Teach, by E. W. Thornton, revised by C. J. Sharp.

This volume is suitable for teacher training classes or for a discussion group of teachers. Part I gives "a study of the human mind." It is applied psychology presented in a simplified and for the most part very interesting manner. Part II provides "a study of method." This part of the work is especially well done. The characteristics of the various ages and the materials suited to each are clearly set forth.

128 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Company, Cincinnati. Paper, 50 cents. J.H.C.

Forty Gospel Hymn Stories, by George W. Sanville.

It is highly important in singing gospel hymns that the background of the hymn writer and the circumstance under which a given hymn was composed, be known. Such information greatly enhances the effect upon those who sing the hymn. The author is to be commended for bringing together this information concerning these familiar hymns. The historic matter finds a place on the opposite page from the hymn, making it available for the song leader.

90 pages. 6 x 8½ inches. Rodeheaver Hall-Mack Company, Winona Lake, Ind. \$1.00. P.B.F.

Dictionary of Bible Topics, by Theodore Graebner, D.D.

This volume contains material accumulated by the author in the revision of the 1940 *Concordia Bible Dictionary*. It is offered as a reference book on matters of historical, archaeological, and especially human interest connected with the study of the Bible.

The book contains three parts: "Studies in Biblical Interpretation," in which some 45 vital topics are concerned; "Bible Land Rambles," in which 40 places are considered; and "Biblical Archaeology and History," dealing with some 38 different subjects.

It is a pleasure to commend this work. It makes available information on the many interests which concern the Sunday school teacher and the leader of young people's meetings. While it is heartily commended, it should not be understood that every viewpoint of the author is endorsed.

278 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids, \$2.00. P.B.F.

Faith Tonic, by Fred Hartley Wight.

This is a small pamphlet which sets forth in a practical way the basis for faith, the taking of things by faith, faith and answered prayer, and the test of faith. It is to be commended for distribution among Christians.

23 pages. 3 x 5 inches. American Prophetic League, Los Angeles. 15 cents. P.B.F.

Prayers of the Spirit, by John Wallace Suter.

This little book contains 100 prayers for private or public worship and devotion, the aim of the author being to make available these forms for wartime needs.

50 pages. 4½ x 7 inches. Harper and Brothers, New York. \$1.00. P.B.F.

Christian Home Life.

The January, February, March, 1944, issue of this magazine is the first number of a merger of *Baby's Mother* and *The Home Department Quarterly*. It is designed to serve both fields previously covered by the old periodicals, and also to meet the wider demand for a Christian home magazine. Its contents include timely and practical articles, such as "Safeguarding Our Youth," by J. Edgar Hoover; "Bible Art in the Home," "When the Preacher Comes to Call," and "When Romance Strikes the Home"; also a bit of fiction, hints on child training and household management, two pages of stories for children, suggestions for Home and Nursery Departments, and daily devotions.

50 pages. 8 x 10½ inches. Standard Publishing Company, Cincinnati. 10 cents a copy; 50 cents a year. L.E.L.

Motherhood Prayer Cards, by A. R. Kretzmann.

These attractive cards contain a prayer for the joy of motherhood, for grace to be worthy of motherhood, for the blessing of children, for the husband, for forgiveness, courage, strength, understanding, a prayer of thanksgiving, and one to be used before the baptism. At the bottom of each card is a Scripture verse.

10 cards. 4 x 6 inches. Concordia Publishing House, St. Louis. 20 cents. L.E.L.

May, 1944

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The Chemistry of the Blood, by M. R. DeHaan, M.D.

This book contains nine radio messages, warm with the ardent spirit of the gospel. However, one could seriously question the wisdom of the attempt to reduce the Christian gospel to a scientific formula. One definitely hesitates to offer criticism to an earnest gospel witness like the author. We do not question at all the fact that the gospel message is scientific; that is, it is in nowise contrary to science. It should be recognized that the gospel rests upon truth which is beyond the capacity of the human mind to explain. Among the matters which may be questioned, are the following:

As to whether eternal life is in the blood. It would seem clear from the Scriptures that eternal life is not an entity, but a relation, as is set forth in John 17:3. This relationship is established by union with Jesus Christ and the indwelling of Jesus Christ in the believer. Another idea which might be questioned is whether or not the tree of knowledge of good and evil in the Garden of Eden had in it anything which worked harm to the first pair as they partook of it. It seems much better to regard the tree of knowledge of good and evil as a symbol rather than to think it contained poison in itself. Again, the author leaves us with the impression that God's inbreathing into Adam's nostrils of the breath of life was the putting of blood into clay. It seems much better to think of the inbreathing of God as meaning the creative act which brought into existence the human personality to live in the tenebrific blood" as though physical blood has a moral aspect. He leaves the reader under the impression that there is chemistry in prayer, and that there is a chemistry of conscience. Chemistry is commonly thought of as treating of the composition of substances and the transformations which they undergo. It is therefore questionable as to whether it is wise to attempt to make chemical applications of the essential truths of the gospel.

In the last chapter, the author seems to teach that Adam lost his spirit in the fall. This is to be gravely questioned. It is better to think that the divine likeness and image in man was defaced and blurred over as a result of the fall. In Colossians 3:10 and Ephesians 4:24, it seems to be clear that regeneration means the renewal of the intellectual and moral nature in the likeness and image of God.

183 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.50. P.B.F.

Quiet Hour Stories with Scripture Readings, compiled by Keith L. Brooks.

Here is a series of 150 devotional paragraphs on great texts of the Bible, about

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the spiritual experiences of well-known Christians and other persons. They are highly illustrative.

158 pages. 4½ x 6 inches. American Prophetic League, Los Angeles. Paper, 50 cents. W. F.

The History of the Scofield Reference Bible, by Arno C. Gaebelin, D.D.

Everyone who has been blessed by the Scofield Reference Bible will be interested in reading this gripping story of its preparation and production.

71 pages. 4¾ x 7¼ inches. Our Hope Publications, New York. Paper, 50 cents. W. F.

Frederick Bohn Fisher, by Welthy Honsinger Fisher.

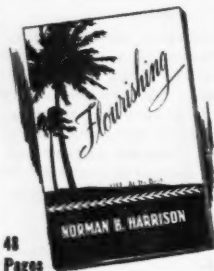
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254 pages. 5 x 7½ inches. Macmillan Company, New York. \$1.00. H.L.L.

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His Comfort, by Norman B. Harrison, D.D. 32 pages, 4 3/4 x 7 1/4 inches. The Harrison Service, Minneapolis. 25 cents.

His Peace, by Norman B. Harrison, D.D. 48 pages. 4 3/4 x 7 1/4 inches. The Harrison Service, Minneapolis. 25 cents.

His Sure Return, by Norman B. Harrison, D.D. 95 pages. 5 1/4 x 7 1/4 inches. Moody Press, Chicago. 25 cents.

These three books, published originally some years ago, have already been a great blessing to thousands of readers. *His Comfort*, now in its third printing and in its twenty-fifth thousand, is a wonderful message of help and hope to those in sorrow in these trying wartime days. "The Way of Living Without Worrying," the subtitle of *His Peace*, describes that helpful book. *His Sure Return*, now in its twenty-sixth thousand, is in five chapters and a supplement: the proof, purpose, period, portents, and prospects of Christ's coming again. The supplement bears the title, "The Personnel of the Blessed Hope." These are all splendid books, and one may well wish that they may have a continued and increased popularity and usefulness.

W.F.

Recent Trends in Theology, by Professor Louis Berkhof.

This pamphlet contains an address delivered recently before the faculty of Moody Bible Institute. It embraces the following topics: "The Course of Thought"; "Modernism as a Method"; "Different Types of Modernism"; "The Teachings of Modernism"; "Reactions Against Modernism."

47 pages. 5 1/2 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents.

P.E.F.

How to Be a Happy Christian by One Who Is, William W. Orr, D.D.

This is an excellent booklet that points out first of all how to be a Christian, and secondly, how to be a happy one. It should have a wide ministry among young people. They are enjoined not to look within nor around, but to look up at Christ Himself as the secret of happiness. The style is informal with an occasional touch of humor. For example, the section on separation of life is entitled, "Off That Fence"! There is encouragement for service, warning against temptations, and comfort in perplexities; and the Word of God itself is stressed as the source of guidance.

32 pages. 5 1/4 x 7 1/2 inches. Author, Calvary Bible Church, Placentia, Calif. 20 cents.

H.I.N.

'Blue Skies Beyond, by Henry Lafayette Anderton.

The events contained in this book of fiction transpire in the United States, Canada, England, and France.

The purpose of the book is stated in the Foreword: "The writer will be compensated if some of our heroic defenders of the nation find herein an inspiration for the performance of their duties and a satisfying reason for the sacrifice which their country has called upon them to make; and if some anxious and lonesome fathers and mothers and brothers and sisters awaiting their return are comforted with the conviction that their loved ones are fighting for a cause for which to live is a high privilege and to die is a sacred honor."

215 pages. 5 1/4 x 3 3/4 inches. Broadman Press, Nashville. \$2.00.

J.F.H.

Shadows Under the Midnight Sun, by Ken Anderson.

The setting of this book of Christian fiction is in Bjerkely, Norway, at the time of the German invasion. Prest Erling Gran, his lovely daughter, and her fiancé, are among the leading characters. Heart-stirring events move in rapid succession, illustrative of the suffering the Norwegian people were called upon to endure. Nevertheless, in and through it all, is the manifestation of the power of the indwelling Christ.

This book is ably written and contains a blessing for the reader.

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247 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.50. J.F.H.

Christian Behavior, by C. S. Lewis.

Twelve remarkably keen radio talks on such vital matters as social and sexual morality, self-conceit, love, and faith. The author disclaims ability as a theologian, and says a number of things along doctrinal lines with which one might take issue. In general, however, he has a sound Christian emphasis. He also has what is a really disconcerting ability to pull aside preconceived notions and those pious but untenable philosophies of life by which we often justify unchristian behavior. It is a book worth reading and rereading.

70 pages. 5 x 7 1/2 inches. Macmillan Company, New York. \$1.00. H.L.L.

Arrow Heads, by Fred Beck.

The author has an unusual gift of pointing up truth with pungent and convicting "arrow heads" in "straight lines for strong living." They are indexed under more than fifty headings. A few quotations will be of interest: "Heated arguments do not warm the fireside." "If a live wire shocks you, it's a sign that you are grounded." "Christianity needs unction before it will function."

96 pages. 5 x 7 1/2 inches. Evangelical Beacon, Chicago. \$1.00. H.L.L.

Anti-Semitism the Voice of Folly and Fanaticism, by Amos I. Dushaw, M.A., B.D.

This little volume is a very able and valuable exposition of its theme. The author points out that the greatest blot in the history of the ancient Church, and also among many of the modern Church, is its anti-Semitism; and that in this respect the true teaching of the New Testament has scarcely "scratched the skins" of multitudes of Christians today. "Anti-Semitism is an evidence of ignorance, folly, fanaticism, and ingratitude." It is a "blight" and "an insult to the intelligence of all Christians." While the reviewer would not agree with every statement made, nor with some of the implications, this book will be found very helpful and timely.

116 pages. 5 x 7 1/4 inches. Tolerance Press, Brooklyn. \$1.50. N.J.S.

Boot and Saddle in Africa, by Thomas A. Lambie, M.D.

The author is already known to a large circle of readers by his previous books, *A Doctor Without a Country*, and *A Doctor Carries On*. Here are additional chapters, depicting experiences in both the Sudan and Ethiopia. The doctor was instrumental in opening the way and laying foundations for the evangelistic work carried on by both the United Presbyterian and the Sudan Interior Missions in Ethiopia. Added interest attaches to such a pioneer volume in view of the reopening of Ethiopia after the Italian occupation.

158 pages. 5 1/2 x 8 inches. Fleming H. Revell Company, New York. \$2.00.

W.H.H.†

†Dr. William H. Hockman.

Moody Monthly



Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



FACULTY AND STAFF ENGAGEMENTS

Moody Bible Institute Conferences, May 7-14, Calvary Baptist Church, New York, N.Y.; Evangel Baptist Church, Newark, N.J.; Hawthorne Gospel Church, Hawthorne, N.J.; Cranford Tabernacle, Cranford, N.J.; May 14-21, Park Street Church, Boston, Mass.; First Baptist Church, Gloucester, Mass.; Dewey Street Baptist Church, Worcester, Mass., with Dr. Will H. Houghton, Dr. William Culbertson, Dr. Wilbur M. Smith, Dr. G. Allen Fleece as speakers, and Talmage J. Bittikofer, as director of music.

Dr. Will H. Houghton, May 28, Wheaton Bible Church, Wheaton, Ill.

Dr. Warren Filkin, May 7, Congregational Church, Baroda-Bridgman, Mich.; May 14, Union Church, Glenwood, Ill.

Wendell P. Loveless, May 16, WKBB Auditorium, Muskegon, Mich.; May 28, Wheaton Bible Church, Wheaton, Ill.

NEW MOODY FELLOWSHIP

A Moody Fellowship was formed in central Ohio on Feb. 21, at the First Baptist Church of Gallion, with more than fifty persons present. The following officers were elected: president, *Cyril George Collison '37*, Gallion; vice-president, *W. L. Peters '23*, Shelby; secretary, *Pearl Tuttle '25*, Marion; and treasurer Mrs. Howard W. McCracken (wife of Mr. McCracken '40), Cardington. The purpose of the organization is "to assist in spreading the gospel and to see souls saved." The group will visit neglected churches and communities where their services are needed.

FROM FIELDS AFAR

Frank M. Pickering '26, reports progress in the Sunday school at San Ignacio, Valasco, Bolivia, which now has a regular attendance of thirty. The town is having a plague of large mice. Most of the cats died of some disease last April, which gave the mice a head start.

Word has come that the husband of *Mrs. Nils Jacobson (Alta Muriel Wilson '34)* died Feb. 12 from diphtheria, in Bangassou, Oubangui-chari, French Equatorial Africa.

Paul Lehrer '31, and *Mrs. Lehrer (B. Elizabeth Newton '23)* write from Kiljabe, Kenya, Africa, that fourteen villages were reached in an area approximately ten by twenty miles. The majority of the people had never heard the gospel before.

Fred G. Lasse '24, of the Africa Inland Mission, stationed at Kasengu, Belgian Congo, together with two other missionaries, succeeded in climbing to the top of the magnificent Ruwenzori Range, one of the wonders of Africa. Its highest point, Margherita Peak, is 16,790 feet. The snowfields and glaciers of this glorious mountain in the tropics reach down to 12,500 feet and cover an area of some one hundred square miles. They were the second expedition to ever reach this summit from the Congo side.

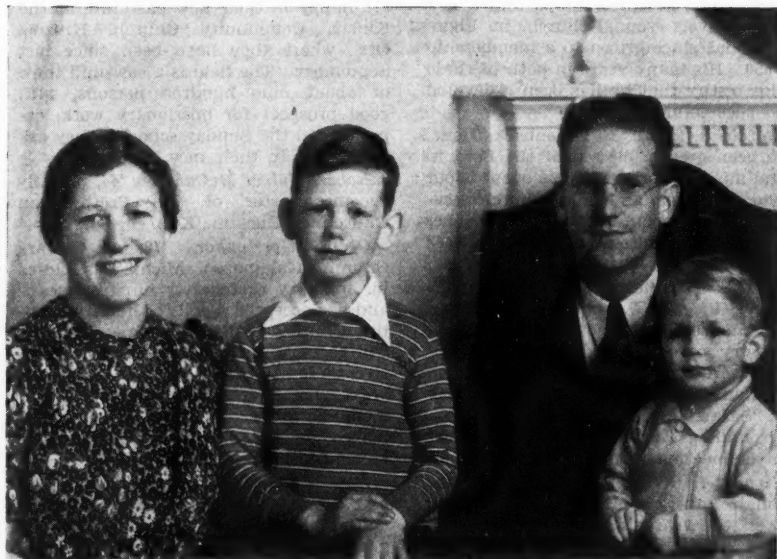
Anton C. Andersen '16, and *Mrs. Andersen (Viola Prinzing '16)* are busy at Tshene, W.C. Africa. One Sunday morning they had a baptismal service for twenty-eight natives; then followed the regular Sunday morning service in the large tabernacle, at which about 900 natives (including about a hundred babies) were present. The Lord's Supper was observed, and a number of Christian parents brought their babies and young children to be dedicated to the Lord. The next afternoon, Mr. Andersen married fifteen young Christian couples.

Peter Harayda '29, and his wife are still laboring among the Mohammedans and Jews in Tangier, Morocco, N. Africa. There are many nationalities in the city, and Jewish refugees from Austria, Poland, Hungary, and Germany. To all of these are given Scripture portions in their own language. Four afternoons each week are spent in shop visiting, mostly among the Jews. A class for Jewish children is conducted on Saturday afternoons.

Angus Brower '32, and *Mrs. Brower*, at Tshene, Belgian Congo, report the opening of a new missionary station in their territory near Mangal, a commercial center, where the people are busy handling palm oil, rubber, and fiber. The two Brower boys are at the Westervelt Home at Batesville, S.C.

Lucinda Gernhardt '13 and '23, a missionary under the Presbyterian Board of Foreign Missions in Hengyang, Hunan, China, is still praising the Lord in spite of the fact that her house has been bombed three times in three years. She says that the bombings in the summer of 1943 were not nearly as severe as they were in August, 1940.

Forbes E. Fuller '40, and *Kathryn Fuller '40*, are now in Jaruco, Havana Province, Cuba, where they are studying the Spanish language. Already they are becoming active in the work of the Bible school and the native churches.



Encouraging word concerning *Paul D. Friederichsen '32*, and his wife (*Kathleen Hockman '31*), daughter of Dr. William H. Hockman, of the Institute faculty, and boys, Douglas and Robert, who are interned in Santo Tomas Camp, Manila, has come recently through passengers who were repatriated in December on the *Gripsholm*. The Friederichsens, who went to the Philippines as missionaries in 1939, are living in an internment camp with some 4,000 others. They are able to borrow what money they need from the Filipinos, and have plenty of sugar, in spite of a scarcity on the islands, and plenty of vitamins. They take their part in the highly organized life of the camp. The school system, which includes grade school, high school, and college work, is well developed, with courses even in medicine, law, and engineering. Mr. Friederichsen has many opportunities for Christian testimony over the public address system which extends throughout the camp, and his wife plays the piano accordion and sings gospel songs; she also teaches art in the schools.

May, 1944

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WITH THE ARMED FORCES

Ervin F. Austin '25, is now a chaplain in the U.S. Army. He has been pastor of the First Baptist Church, Hutchinson, Kan., for more than two years, and a pastor for some twenty years. He served overseas with the Field Artillery, in World War I. Since then he has been active in Veterans of Foreign Wars and served as National and Kansas Department chaplain of that organization.

James M. Hunt '38, is now a Private First Class. He has been overseas since November, 1943.

Harry Worling '34, who has been a missionary in India, and now a captain in the U.S. Army, is a prisoner of war in Malaya.

C. Allen Goss '37, is now a chaplain in the 2nd Air Force stationed at the Army Air Base, Dalhart, Tex. He writes that the men want the gospel and he is happy to preach it to them.

Kenneth Piercey '39, has been appointed chaplain in the Army of the United States. He reported for duty Mar. 21.

STUDENTS OF OTHER DAYS

The Presbyterian (Philadelphia) carries an announcement concerning an esteemed former student of the class of '05: "At an adjourned meeting of the Presbytery of Ottawa, held at Aurora, Ill., on Jan. 24, Dr. John F. Vonckx, pastor of the Elgin House of Hope Church, was, at his own request, placed on the list of honorably retired." Dr. Vonckx has spent his whole ministerial life within the bounds of Ottawa Presbytery, writes one correspondent. He first served as pastor of the Presbyterian church in Ottawa for many years. Twenty-one years ago he accepted the pastorate of a comparatively young church in Elgin, which has since grown to a membership of 650. His many years in both of these fields testify that he has been a devoted and successful pastor.

Carola B. White '24, Greenback, Tenn., has been greatly blessed of the Lord in rural mission work. She has opened four Sunday schools, and holds church services in three communities. She reaches about eight hundred children each week in a Bible hour in sixteen schools.

Carl Ernest Anderson '27, and **Mrs. Anderson (Virginia E. Hotchkiss '39)**, report that the Lord is graciously honoring the ministry of His Word in Bloomsburg, Pa., where he is pastor of the First Presbyterian Church. A series of sermons on "Satan" attracted people from the surrounding towns. The mid-week prayer meeting is also well attended.

Arnold H. Kehrl '19, after serving the Beulah Baptist Church, Detroit, Mich., for sixteen years, has resigned to become the pastor of the Williamson Ave. Baptist Church of Dearborn, Mich. During the sixteen-year pastorate in Detroit, 814 new members were received into the church, about 80 per cent of whom came by baptism. This was an average of 51 a year. Receipts from all sources for all purposes totaled \$239,974, of which more than \$50,000 went to missions. In that time the debt of \$44,200 has been paid off, and about \$10,000 spent for improvements. Fifteen men and women have

gone into full-time Christian service. Mr. Kehrl was to begin his new work early in February.

Bernard Kruse '34, has just left the Wild Rose and Soxville Baptist churches of Wisconsin to become an army chaplain. After his training in Harvard, where chaplains spend some five weeks in special training, he was to be stationed at Camp Shelby, Miss., with the 1150th Engineers Combat Group. **Mrs. Kruse (Gladys A. Brynolson '36)**, and son, **Duane Wendell**, now fourteen months old, are living at the home of her mother, 4708 Ferdinand Ave., Chicago, Ill.

Stanley A. Hanson '42, who recently accepted the call as pastor of the North Side Bible Church of Minneapolis, Minn., was ordained on Nov. 17 at the Trinity Church (Independent) of Minneapolis. He had been assistant pastor of the Trinity Church previously.

H. Edwin V. Andrews '06, and his wife (**Grace A. Funk '06**), were among those who returned from China on the *Gripsholm*. Their present address is the China Inland Mission, 235 W. School Lane, Philadelphia 44, Pa. "Had it not been for the assurance and consciousness that many of God's people were praying for us and for many tokens of His loving care, we could not have come through," they write in describing their trip on the exchange ship. "The story is a long one, but full of daily provision for daily needs in what might have seemed impossible places. At times cut off from our mission leaders, from homeland, from relatives, newspapers, and all, still the knowledge that God was overhead and around about us buoyed us up."

Leslie A. Westmoreland '37, and his wife (**Ruth Lehman '38**), write that they are happy in their new pastorate at the Kinzua Community Church, Kinzua, Ore., where they have been since last September. The field is a saw-mill town of about nine hundred persons, with good prospect for missionary work, especially in the Sunday school. They ask for prayer in their new endeavor.

Robert Culver McCaughey '44, recently became pastor of the Presbyterian Church of Bucklin, Kan.

O. H. Gerstenkorn '19, of Calvary Church, Kalamazoo, Mich., has closed his ministry there after nineteen years, and has accepted a call to the First Baptist Church of Niles, Mich., where he will begin May 1. He has had an extensive radio work over WKZO for twelve years. The church has grown from fifty members to three hundred, and has supported eleven missionaries, with three students now at M.B.I.

H. J. Thibaut '14, is in his ninth year as pastor of the Oxford Baptist Church, Oxford, Mich. For a period of twenty years before going to Oxford, the average term of a pastor there was three years or less. He is happy in his present work.

Mrs. R. S. (Susan H.) Coulter '15, was given a surprise by her service class, Feb. 9, as a tribute to her twenty-five years of Christian service in the Calvary Baptist Church of Evansville, Ind. Her class, which has grown from a membership of thirty to more than four hundred, is just one of the many monu-

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ments to her faithful and tireless Christian testimony.

Ted Woodard '43, has recently accepted the call of the Calvary Baptist Church of Richmond, Ind., after spending several months as a student at the Southern Baptist Theological Seminary. While in Louisville, he presented one of his sermons in magic in a Louisville juvenile detention home. Thirty-two boys and girls between the ages of twelve and seventeen professed faith in Christ at the service.

Franklin F. Ellis '39, pastor of the Groton Heights Baptist Church, Groton, Conn., reports an increase in attendance at all services. In the last year thirty-one members have been added to the church roll, twenty-one of whom came on profession of faith. The campaign to pay off a debt of \$6,000 has been oversubscribed, with several thousand dollars already pledged toward a new building.

Bernhard J. Nickel '42, accepted the call of the Butterfield (Minn.) Mennonite Church, and he began his work there last November. He was ordained on Jan. 23.

Clare G. Dajoe '41, has accepted the call of the Mount Zion Baptist Church of Piasa, Ill., where **E. N. Rogers '40**, was formerly pastor.

Howard W. Strobel '24, for sixteen years pastor of the East Butler and North Butler (Pa.) Presbyterian churches, has accepted a call to the pastorate of the Concord and Bethel churches in the presbytery of St. Clairsville, Ohio.

Carl Hempstead '02, recently celebrated the fortieth anniversary of his ordination. He is interim pastor of the Congregational Church in Stuart, Iowa.

Ruth C. Benson '28, has been engaged in work among the Chinese in Los Angeles, since her return from China.

Edward Martin '42, reports many decisions for Christ in camps in Alabama, where he and a girls' trio have represented the Pocket Testament League. In one month recently, thirty-four services were held with an aggregate attendance of more than eleven thousand men; 742 New Testaments were distributed, and 316 decisions for Christ were reported.

Ralph E. Gronseth '21, has had a successful year in the First Baptist Church of Crawfordsville, Ind. From some seven hundred members, \$18,000 was raised for all purposes. The mortgage was paid off, important improvements were made in the plant, and fifty-nine new members were received into the church.

Charles Edgar Mosher '29, pastor for two years of the First Baptist Church, Storm Lake, Iowa, has been blessed greatly in his work for Christ. His ministry has been effective along the lines of evangelism, administration, and pastoral care.

BIRTHS

To **Chester D. Reich '38**, and **Mrs. Reich '41**, a son, Philip Glenn, Mar. 5, at Glendora, Mich.

To **John Wesley Duddlestone '40**, and **Mrs. Duddlestone '40**, a son, Robert Neal, Mar. 1, at Latham, Ill.

May, 1944

To **Everett G. Staples** and **Mrs. Staples (Bernice Ward '38)**, twin sons, David Ward and Daniel Warren, Feb. 13, at Austin, Minn.

To **Edgerton Reid** and **Mrs. Reid (Sophia Hege '37)**, a daughter, Elizabeth Joy, Feb. 15, at Akron, Ohio.

To **Walter Horneman '39**, and **Mrs. Horneman (Ellen S. Grendahl '39)**, a son, Donald George, Sept. 12, 1943.

To **Cornelius Boertje '38**, and **Mrs. Boretje**, a son, Wendell Lee, Feb. 15, at Elida, Ohio.

To **Arthur D. Pelzer '35**, and **Mrs. Pelzer (Florence Weightman '41)**, a daughter, Judith Kay, Jan. 20, at Chicago, Ill.

To **Earl Krock '42**, and **Mrs. Krock (Mary C. McLeod '43)**, a daughter, Earlene Mae, Mar. 11, at Chicago, Ill.

To **Allen F. Butzine '42**, and **Mrs. Butzine (Lucille M. Carlson '40)**, a son, Allen Frederick, Jr., Mar. 20, at West Plains, Mo.

To **Harry F. Sterling '38**, and **Mrs. Sterling (Eleanor Jackson '38)**, a son, David Walter, Mar. 4, at Pontiac, Mich.

MARRIAGES

Frank V. Wallin and **Thelma Nordquist '38**, Dec. 29, 1943, at Navapur, India.
W. Cloyd Stewart '42, and **Ruth Dobbertin '42**, Sept. 29, 1943, at Cuernavaca, Morelos, Mexico.

George Yatrells and **Ruth Lois Smith '36**, Jan. 28, at New Haven, Conn.

John Taylor Dale '32, and **Louise Whiteman**, Dec. 8, 1943, at Mexico City, Mexico.

DEATHS

L. D. Hammond '01, died Feb. 3. In recent years he was pastor of the United Brethren Church in LaCarne, Ohio.

Mrs. William G. Jamison (Effie D. Keller '98), went to be with the Lord, Jan. 2. For a time a missionary in China, she made her residence in the United States since around 1904. While in Washington, D.C., she became interested in the Washington Council of Church Women, and was instrumental in organizing the Juvenile Court Committee.

Joseph Mitchell Fleming '22, died on Feb. 26. For the last six years he lived in Albuquerque, N.M., on account of ill health, after a pastorate at the First Baptist Church of Fort Madison, Iowa.

Clyde Burdett Barton '25, died on Feb. 21, at Albuquerque, N.M.

J. Burnett Grimshaw '19, who had been a missionary in Africa under the Africa Inland Mission since 1920, went to be with the Lord July 12, 1943. At the time he was stationed at Aba, Belgian Congo. He had been treasurer of the Congo field of the Africa Inland Mission, and then superintendent of Todro station among the Logo Tribe. He taught for some time in the Evangelist Training School at Aba, and for many years had been a valued member of the field council.

John W. Wentworth '40, of Rangeley, Me., a lieutenant, met death when the plane in which he was training, crashed in the flying field at Newport, Ark., Jan. 29. The pastor of the church near the field wrote his parents that he always brought servicemen with him to the meetings.

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SCHEDULE CHANGES

THE new spring and summer broadcast schedule goes into effect May 1. From early morning hours through evening twilight WMBI and WDLM present the old, old story—the good news of salvation—to an unseen audience composed of thousands of men, women, boys and girls. More than two hundred programs sent out over the air each week are designed for our listeners' enjoyment and spiritual uplift.

Note the many changes which have been made in the new schedule. The following will be of interest to you.

New Programs

- Household Hints—variety of subjects interesting to women. Hints for baking, cooking, cleaning, gardening, etc. Conducted by Betty Jane Ramsey, known to radio listeners as "Pearl" of No. 9 Elm Street. Monday to Friday 3:30 P.M.
- Gospel in Music—featured in new 30 minute afternoon program. 3:00 P.M. weekdays.

Time Increased

- Home Hour—popular women's program, is lengthened from thirty to forty-five minutes. Will be heard Wednesday mornings, 10:30-11:15 A.M.
- K.Y.B. Club—children's "Know Your Bible" Club with Aunt Theresa, will be featured from 2:00-2:45 on Sunday afternoons.
- Teen-Age Bible Study—Aunt Theresa

with a fifteen minute lesson especially prepared for older boys and girls. Changed from Saturday morning to Sundays, 3:30 P.M.

- Quiet Hour—another well-known favorite. These thirty minute periods with Robert Parsons will be given three times weekly: Tuesdays and Thursdays at 11:00 A.M., and rebroadcast by transcription Sundays at 7:30 P.M.

Old Favorites Return

- Sunrise Songs—vocal and instrumental music broadcast at 6:00 A.M. during May.
- Morning Worship—musical selections, brief messages, and Scripture reading will be heard at 7:30 A.M. weekday mornings.
- Good Reading and Odz and Enz—two fifteen-minute programs for literature lovers, conducted by Wendell P. Lovell, return to the air at 9:30 A.M. Tuesdays and Thursdays.

FROM THE MAIL BAG

A pastor writes . . . "Words cannot express our appreciation for the daily good things you deliver to our home in music, songs, sermon, and news. Many times your broadcast has been just the lift we have needed to keep on keeping on. No one knows better than I of the many shut-in listeners you are pastoring for us. We can spend a few minutes, but you stay all day—every day."—Chicago, Ill.

RADIO SCHOOL OF THE BIBLE

The opening date for the twelve-week spring term of the Radio School of the Bible is May 1. All sessions will be held at 2:30 P.M., Monday through Friday. Enrolled students will receive an outline of the course and an engrossed certificate upon successful completion of their studies.

The following classes will be offered: Monday, Messianic Prophecy, by Dr. Max I. Reich; Tuesday, Gold Tried in the Fire (study in I Peter), by Mrs. Arthur F. Tylee; Wednesday, As Seen From Above (exposition of Ephesians), by Dr. John H. Cable; Thursday, Hymnology, by Alfred Holzworth; Friday, Christian Evidences, Kenneth S. Wuest.

LISTENERS' RESPONSE . .

"This station has meant a great deal to us this year. It was a testimony to others while I was in the hospital. Now with the possibility of my husband going into the armed services next month, leaving his three precious little ones at home but in God's care, WMBI will be my companion to sing with and pray with and visit with. I know there are hundreds of other mothers who depend on dear WMBI for support and comfort."—Chicago, Ill.

"Before I go out in the morning I turn the radio dial to 1110 and receive a blessing that prepares my soul for the labor of the day."—Milwaukee, Wis.

WMBI—Sun., 8:00 A.M. to 9:00 P.M.; weekdays, 6:00 A.M. to 8:00 P.M.

Angeles Trio	Sun.	6:00 P.M.
Bible Quiz	Tue.	4:00 P.M.
Bible Reading	Sun.	8:45 P.M.†
Brass Quartet	Mon.	4:00 P.M.
Bread of Life	M. to F.	9:00 A.M.*
Chapel Service	M.	8:15 A.M.*
Chats from a Minister's Library	Sat.	1:00 P.M.
Cheer Up!	Tue., Th.	9:45 A.M.*
Child Evangelism Fellowship	W.	11:15 A.M.
Children's Bible Hour	Sun.	10:30 A.M.
Classic Album	Sun.	3:45 P.M.
Continued Story Reading	Tue. to F.	11:30 A.M.
Dean's Quarter Hour	Th.	3:30 P.M.
Editor Speaks, The	Sun.	1:00 P.M.
Evening Meditation	Sun., M., W., Th., Sat.	7:00 P.M.
Evensong	weekdays	8:05 P.M.†
Family Circle	Th.	4:15 P.M.
For Women Only	F.	7:00 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	M., W., F.	4:30 P.M.
Gems of Melody	weekdays	5:30 P.M.
Golden Nuggets	Tue.	3:30 P.M.
Good News	Sun.	10:00 A.M.
	Th.	7:30 P.M.
Good Reading	Tue.	9:30 A.M.*
Gospel Music	Sun. to F.	3:00 P.M.
	M., Tue., W., F., Sat.	7:30 P.M.
Government Information	Sun.	12:30 P.M.
Grace Notes	Sun.	8:30 A.M.
Hebrew Christian Broadcast	F.	4:15 P.M.
Heroes of the Cross	Tue.	7:00 P.M.
Home Hour	W.	10:30 A.M.
Household Hints	M., W., F.	3:30 P.M.
Hymns for the Home	M. to F.	2:15 P.M.
Hymns from the Chapel	weekdays	12:45 P.M.
	M., W., F.	6:15 P.M.
Hymns of Yesterday	Sun.	1:15 P.M.
Hymn Sing	M. to F.	12:15 P.M.
Hymns You Love to Sing	W.	3:45 P.M.

*WMBI only. †WDLM only.

WMBI and WDLM PROGRAM SCHEDULE

Keyboard Harmonies	M., W., F.	4:45 P.M.
Komfort Korner	M., W., F.	5:00 P.M.
K.Y.B. Club	Sun.	2:00 P.M.
Lest We Forget	Sat.	2:45 P.M.
Let's Praise Him	Sun.	8:00 A.M.
Living Water	M. to F.	1:00 P.M.
Mail Bag	Sat.	2:30 P.M.
Male Quartet	M.	7:15 P.M.
	F.	4:05 P.M.
Master Works of Music	Sat.	1:30 P.M.
Melody Time	Th.	3:45 P.M.
Memory Gems	Tue.	10:15 A.M.
Men's Voices in Song	Sun.	9:00 A.M.
Message	Sat.	3:30 P.M.
Message to Israel	Sun.	6:15 P.M.
Midday Meditation	Th.	12:30 P.M.
Missionary Music	F.	7:15 P.M.
Missionary Sketch	M., F.	9:30 A.M.*
Moments of Melody	M. to F.	1:30 P.M.
	Sat.	4:45 P.M.
Morning Melodies	weekdays	8:30 A.M.*
Morning Worship	weekdays	7:30 A.M.*
News	weekdays, 10:00 A.M., 4:00 P.M.	8:00 P.M.†
News About Music	Tue.	12:30 P.M.
News Summary	weekdays	7:00 A.M.*
	8:00 A.M.*	12:00 P.M.
No. 9 Elm Street	M., W., F.	10:15 A.M.
	Tue., Th., Sat.	5:00 P.M.
	M. to F.	3:30 P.M.†
Oldz and Enz	Th.	9:30 A.M.*
Old-Fashioned Revival Hour	Sun.	5:00 P.M.
Old Testament Stories	Sat.	9:30 A.M.*
Organ	weekdays	7:15 A.M.*
	M., W., F., Sat.	9:45 A.M.*
	weekdays	8:45 P.M.†
Th., 7:15 P.M. Sat., 12:15 P.M.	Sun.	8:50 P.M.
Organ Moods	Sat.	11:00 A.M.
Organ Prelude	Sun.	10:45 A.M.
Organ Recital	Sun.	12:30 P.M.
Organ Vespers	Sun., M., Tue., W., F.	6:30 P.M.

WDLM—Sun., 8:00 A.M. to 9:00 P.M.; weekdays, 10:00 A.M. to 9:00 P.M.

Piano Classics	Th.	4:05 P.M.
Question and Answer Time	W.	4:00 P.M.
	F.	10:30 A.M.
Quiet Hour	Tue., Th.	11:00 A.M.
	Sun.	7:30 P.M.
Radio Prayer Circle	M. to F.	10:05 A.M.
Radio School of the Bible	M. to F.	2:30 P.M.
Rainbow Trio	W.	7:15 P.M.
Religious News	M. to F.	2:00 P.M.
Sacred Varieties	Sat.	3:45 P.M.
Saturday Songsters	Sat.	4:05 P.M.
Scandinavian Service	Th.	4:30 P.M.
Scripture Thoughts	M.	4:15 P.M.
Shut-in Program	M.	10:30 A.M.
Singing Strings	Sat.	3:00 P.M.
Sketch in Dialogue	Sat.	8:30 P.M.†
Sketch in Monologue	W.	9:30 A.M.*
Solo Time	Tue. to Sat.	8:15 A.M.*
	Tue., Th., Sat.	6:15 P.M.
	Sun., 9:45 A.M., 7:15 P.M.	8:30 P.M.†
Southland Songs	Tue.	3:45 P.M.
	Sat.	7:15 P.M.
Story Time for Boys and Girls	W., F.	12:30 P.M.
	Tue.	4:45 P.M.
Student Pulpit	Sat.	4:30 P.M.
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tue.	10:30 A.M.
	Th.	6:30 P.M.
Sunday Sketch	Sun.	9:30 A.M.
Sunrise Songs	weekdays	6:00 A.M.*
Teen-Age Bible Study	Sun.	3:00 A.M.*
Tract League	Tue.	4:30 P.M.
Treble Harmonies	Tue., Th., Sat.	5:15 P.M.
Trio Time	Sun.	10:30 A.M.
Two Violins	M., F.	3:45 P.M.
Verse by Verse	M. to F.	1:45 P.M.
Voice of Calvary	Sun.	1:30 P.M.
Wake Up, America	Sat.	9:00 A.M.
World-Wide Missions	Th.	10:15 A.M.
Young People's Hour	Sun.	4:00 P.M.
Your Church School	Sat.	11:30 A.M.

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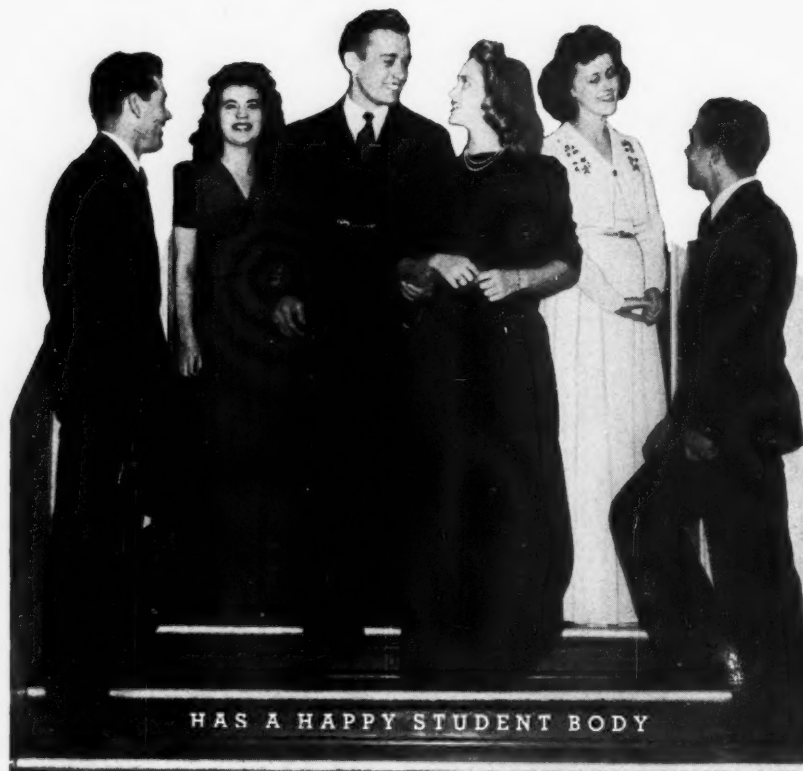
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